THE IV STIFICATION OF MAN BY FAITH ONLY:

MADE AND VVRITTEN by Phylyp Melanchton, and Translated out of the Latyn in to this oure mother tonge by Nicholas Lesse of London

AN APOLOGIE OR DEfence of the wo;de of God, declaringe what a neces[illegible]y thynge it is, to be in all mennes handes, the want wher of is the only cause of al vngodlines committed thoz;owe the whole earthe, made by the sayde Nicholas Lesse.

BRITISH MUSEUM

Augustinus in Psal. 31.
Si vis esse alienus a gratia facta merita tua.



41.
4. 41.
36.

TO THE MYGHTIE AND VICTORIOVS PRINCE

Edwarde by the grace of God duke of Somerset, Lorde gouernoure mooste fortunate of the Kynge hys hyghnesse owne proper persone, and Lorde Protector of the Realmes of Englande and Irelande, with the rest of the Kyng his dominions on bothe syde the Seas. Nicholas Lesse of London desyreth good heith both of body and minde with long continuance therein to the plesure of the Lorde.



Considering and pondering with my selfe (mooste noble Lorde and verye frende of God) the greate diuersitie of opinions nat onely in thys Realme but in al other realmes and dominions, rysen and spronge for lacke of the true knowledge of the worde of God, concernynge the iustification of man, beside the greate variaunce and mortall hatred, nat onely betwene man and man

but also betwene Realme and Realme that almoste no countrye, no region, or place, is voyde of thys and suche lyke kynde of controuersies, to no small dystructyon of Christians: the matter beynge in the time of Lent last past (which was in the yeare of our lorde. 1547. by the Kynge hys grace hys owne subiectes before his highnes in his Chappell moste clarkely and connyngly declared and made open that nothynge couloe be desyred more: it semed to me a thynge very necessarye and expediente: amonge many, whiche haue written on this article: accordynge to good and syncere doctryne, to select and chose on [illegible] doynge: whose labour and payne shuloe seme to me so fruytfull: whose reasons so playne, so mete for the capacitie of al men to be perceyued and vnderstanded: that for the comon profite and lernynge of all men (whiche are wyllynge to knowe and learne the truthe): it shuld seme to me no labour, no payne, but great pleasure and comfort, to trāslate it into thys oure mother tonge. That lyke wyse as they haue bene instructed and taught by the liuely voyce of godly and learned preachers: so they maye beynge at home in theyr houses, certifie and confyrme theyr owne conscience,

euery

euery man as God wyl gyue him grace to receyue it.

¶ OF the which article of Iustificatiō: for as muche as there be thre sundry opinions and myndes of men, so diuers so contrary and different one from that other that almoste no blak is more contrary to whyte, beynge no lykenesse of similitude and agrement in them euery man for his persuasion with to the and nayle striuinnge and contendynge: that almost the whole some of our belefe is nowe come to that case that it is nothynge els but a bare contention, it is nedeful (I say) therefore that there be set abrode to al the kynge his moste loyynge subiectes in wrytynge some perfect instruction (all other phantasies and opinions layde aside (wherein beynge lerned they may knowe certaynly wherto they may sticke and conforme their myndes.

¶ There is one kynde of men whiche contende that by their owne workes and merites, they ar iustified, to whom their sauioure and redemer is of none effecte and seruyth for no purpose except it be to their condempnation, bicause they do refuse so gentyll and louynge a sauioure, makynge and deuysynge to them selues, euerye man after

his owne phantasye a sundrye sauyoure and redemer, some one thyngesome an other. The whiche sorte of men are the soule and stynkynge Papystes, and also the Jewes. Papistes, Jewes.

Of the whiche twayne the Jewes are least to be blamed: for as muche as the Papystes professynge the name of Christ do vtterly denye Christe in byenge and sellynge the saluation of man: none otherwise than Judas dyd bye and sel his maister. I feare me, that lyke mischefe wyll happen to them, as dyd to Judas, whiche for sorowe moost desperate, went a[illegible]ged him selfe. The Lorde gyue them grace to repente whyle they be in the waye. And as for workes they do drowne mennes conscience in them so muche, that without they do them as they be prescribed there shal remaine no hope of saluation: more redy to dryue men headlynge into desperation, than to any trust of the bloude of Christe. The Jewes are no Jewes in comparation to these. They haue the Scriptures to serue for theyr purpose at the leaste they do make them to do them seruyce as the Deuyll, what tyme he tempted the Lorde. If it wolde please God to open the eyes of the Jewes, that they myght beholde and se the lyghte of the ryght Helias, whiche is come all

redy to bs: whome they yet loke after, they wolde deteste and abhorre these foule Cankres they wolde nat knowe them to be anye of the flocke of Christ: but of Sathan: to whom they do seruice of whom they shall be rewarded.

¶ An other sorte there is, to whome Christe is somewhat more beholdynge nat so openly malicious as they be: but no lesse dangerous, for as much as they do come more vnder coloure of vertue. At whose handes Christe lesyth nat all hys labourc, beynge allowed as yet for halfe a fauioure. Our saluation beynge cutte of in the myddes: that one halfe to Christe: and that other to theyr owne workes ascrybed. These be the holy Hipocrites which perceyuynge and seyng the lyght of the Gospell so shynynge abrode all the worlde, that theyr abhominable traytery to God can no lenger be hydde, do nowe at the last mitigate and swage some thynge that greate and foule errour, wherein they made Christ to lese all his labour, all his paynes, all hys bloudshed as muche as lay in them. They do sause it (I saye) with Sewgar: they do myxe Hony with Poyson to begyle the poore soules the more craftely and subtylye, sayenge that with workes and faythe togyther they muste

Hipocrites

ue iustified, so that from our iustificatiō in no case they wyl exclude wozkes: for none other purpose, but to maynteyne and holde vp the fylthye dignitie of those wozkes which they haue inuented by theyr owne brayns for lucre sake. The wozde of God, whiche is the most fyneste Triacle that maye be: can nat chose but expell this deadelye Pdyson from the herte of man.

The wozd of God is Triacle to the soule.

¶ Therfore sozte knowledgyng and confessynge Chzist in his owne kinde: that he is the only sauiour, the only redemer, our only mediatour and aduocate, whiche sheweth to his father in oure cause hys bloudy payns, which he hath suffered and passed for vs these men do teache that onely by faythe euery Chzystyan man is iustified in the bloude of the Lambe, whiche is Chzist. Nat there by excludynge repentaunce and good wozkes from our lyfe: as the Papystes, and Pypocrytes do continuallye barke and blaspheme: but excludynge them from the cause of our iustification, whiche cause is only Chzist and his merites. These be those men which wolde fayne that Chzist had hys ryghte and hys honour nat mynyshed: these men wyll and teache him to be a whole sauioure: nat scanteled, mangeled, peced and botched

Trewe preachers.

Good wozkes.

The cause of our iustification.

Of

Of these sort of newe learned men was John Baptyste: whiche for all that he taught the people repentance and knowlegynge of theyr sinne, yet for al that he declared, that all that wolde nat serue them, dyd they neuer so muche, shewing to the people with his fynger him whiche shulde be theyr sauiour, which came downe for none other cause but to take awaye the sinne of man. If there hadde bene any other thinge beside him, wherin our saluation shulde consiſt: he wold nat haue sayde, beholde the Lambe of God whiche taketh away the sinne of the worlde, he wold haue ben wel ware of it: he wolde nat haue spoken these wordes so playne to be any maner of occasion of heresye or diuision, he wolde haue sayde: loke, yender is he, whiche may do muche in thys cause: he shalbe a greate part of youre saluation: but yet take good hede and truste nat to muche to hym: trust to your workes also or els ye may be deceyued. This or suche lyke oration wolde he haue made to his hearers. But he was wel assured of the contrarye. And therfore he shewed to them theyr synne, that they myght se and abhorre theyr abhomination of lyfe: theyr fylthynes of maners: to the entent they myght be the more apte to receyue com-

John Baptyst.

John fyrſt preached penaunce after wart the Gospe

kynde of the Gospell: whiche is the glad tidinges. And so after he had rebuked them of theyr sinne: with lyke counsell to repent and to forsake theyr vnhappy lewdnesse: then he taught them the Gospell: that Christe shulde take awaye the sinne, nat of one or twayne: or of a fewe in nombre: but of all the whole worlde.

¶. To this brasen walle he commaunded them to leane harde: whiche is vnable to be broken. If he hadde spoken these wordes within these fewe yeres in London, I thynke nat the contrarye but Smythfelde wolde haue bene to whote for hym: he shulde haue learned, what it is to roste a faggot, he shulde haue bene taught to knowe: howe Judicare came to Crede for hys true preachynge.

Smythfelde ger cau= uinis.

¶ Thus the people beynge taught. iii. maner of sundry wayes: euerye teacher hauynge his patron: hys heade: hys bearer: hauynge and makynge the Scriptures for theyr purpose: howe is it possible (moste noble and Godlye disposed Lorde) that the poore and simple people shuld be in an vnitie, concord, and loue. Howe is it possible the carte shulde go forwarde when the horse drawers do plucke and drawe sundry wayes. What tyme shal a shyppe be brought to her bi=

Diuersitie e preachynge cau the dyl= ynde.

age

age ende, yf euerye maryner stryzrethe a contrary course: what tyme wolde it be oz these foure persons shuld mete, if the one goeth East, another West, the third Nozthe, the fourthe Southe: we muste all go one waye: we must kepe the kyng his highe waye, nat turnynge into by pathes and lanes foz lesyng and goyng fozth of the ryght way, which is Chzist We must kepe all one course to the pozt of saluation.

¶ I do offer therfoze: & exhibite to your grace the mynd, iugement and sentence of that noble clarke: and Godlye deuyne Dhylyp Melanchton: a man foz his intollerable payns and sweat, in settynge fozthe the woozde of God susteyned by hym: wozthy to be hadde in most hyghe estymatyon: touchynge the artycle of oure iustyfycatyon: by me translated fozthe of the Latyne into Englysche: by hym so playnly: so openly set fozthe, his argumentes, reasons, examples, and auctozities beynge so manye and so manyfest: that euerye plowman, whiche can synde in hys herte to learne to knowe to whome he shal cleaue foz his saluation: may with no great payns ye in passing of his tyme come to the knowledge: whereto he shal stande and stycke to foz

Dhylyp Melanchton.

hys

his saluation. Whose doctryn in al mat
ters: and specially in thys, ie so conko
mable and coꝛrespondent to the Scrip=
tures bothe olde and newe: nat wꝛithen
noꝛ wꝛaßed (as shall appeare to the rea=
ders) that I thinke there be no man,
which can be so peruerse and malicious
that can fynde any fauite therewith. Ex
cepte he wyll denye vtterlye Chꝛiste to
be Chꝛiste and the Gospel to be trewe.
If there be any suche (as there hath ben
in dede: and I feare me there be many:
whiche louynge the Deuyll as well as
the Gospell wyll put awaye theyꝛ ser=
uauntes: yt they maye knowe that they
do but ons smatter therof) such I wold
wysh to be banyshed kooꝛ from al mens
company: suche wolde I desyꝛe to be in
lowe auctoꝛitie & rule: that they might
do lytell harme oꝛ none, I wolde wisshe
(I saye) that God of hys infinite mer=
cye wolde open theyꝛ eyes that they
myghte se the lyghte of theyꝛ saluation
that theyꝛ eyes shoulde be nomoꝛe blea=
red with the phantasies and auctoꝛi=
ties of men.

¶ Thys woꝛke bycause the learned as
well as the vnlearned myghte be full in
structed and ledde as it were by a lyne
to the perfecte knowledge and vnder=
standynge

standynge of thys proposition. Onely faythe iustyfyethe. Therefore it is deuyded into foure partes.

¶ The fyrste conteynethe the declaration of this vocable and word Iustice howe it is taken in the Philosophers and howe with the Gospell, and what they be bothe in effecte, shewynge what the lawe of God doth requyre of vs: and what we can performe of oure owne selfes. And at the laste what remedy by what meanes is to be hadde for oure infyrmytye.

¶ The seconde parte doethe teache the ryghte vnderstandynge of these vocables and wordes. The lawe, the Gospell, Synne, Iustification, Grace, and faythe, howe and in what maner after the sincere doctryn of the Gospel euery one of these vocables must be taken. The blyndnes and ignorauncе wherof hath broughte so greate darkenesse into the worlde: that the cleare bryghtnesse of the Gospel coulde nat be perceyued: but made darke, clowdye, and so myshy that men hadde no lyst to haue the worde of God in theyr handes, as a thynge most asperous and bytter and fore from all comforte. The whiche thinge did cause the vngracious and peruerse maner of

interpre-

interpretacion of the sayde vocables and wordes contrary to the ryght sence and meanynge of them. The ryghte vnderstandynge and meaninge therof perceyued and knowen: that whiche semyd before darke and cloudye, shall appeare nowe bryghte, shynynge, lyke the sonne as cleare as any Christall: that whiche was harde and rogged: shall be founde softe and tender: and fynally, which semyd to be as bitter as Gall, shalbe more swete then any Honye. So great an alteratyon shall the worde of God brynge with it.

And bycause that the Papystes do beat into the heades of the simple plain and vnlearned people to styre them to the hatred of the worde of God, sayeng and beatynge theyr handes that these newe felowes they do teache no good workes: they bydde you do no more but beleue, and you shall be saued, lyue you neuer so licentiously, so lewdly. To cõuince them therfore of theyr most deuelysche malice and open sclauuder in the thyrde parte he speaketh and teachethe good workes, what workes, and howe they muste be done, howe they shalbe pleasaunt and acceptable to God. The whiche workes he calleth a Christian

mannes

mannes obedience, which commeth ne cessary after faythe. In the which parte he shewethe howe penyall sinne is to be taken, and what sinnes they be whiche makethe vs destytute of grace and the holye Ghoost.

A christian mannes obedience.

¶ In the fourthe and laste parte, lyke a moost diligent Scholemaister, he setteth forthe one after an other all theyr Sophistical cauillations and croked argumentes, where with they myght deceyue and begyle a ryghte good clerke that bothe you maye knowe what they be, and howe they are to be dissolued and put awaye, whiche thynge shall be very necessary to be marked, that when men do heare them in theyr reasonynge wrynge and wrastynge the woorde of god, thei may stop theyr mouthes with the ryghte vnderstandynge of it, that at the laste they shalbe ashamed to bringe anye more suche durte before men. At thys poynt this Godly clerke finisheth his worke very profytable and necessarye for all men. The whiche woorke I wolde exhorte all men to rede earnestly and to marke the auctorities of the scriptures, by hys Godly laboure gethered togyther for the vse of other men. that they may haue them at all tymes in a re

dynes

dynes, to ferche them for the ac they? bzestes as it were shaftes oute of a quy= uer to serue they? purpose to the mayn= tenaunce of the trewe wo?de and glo?ye of God agaynst the whole rabble of the Papystrie.

¶ In consideration therfo?e of the most p?opensed and redye good wyll and fa= uoure, whiche youre grace alwaye hath bo?ne, and doeth beare styll to the most heauenlye wo?de of God, and to the fur derars thereof. I coulde deuysing with my selfe fynde no man mo?e fytte, to whome thys treatyse shulde be dedicate and gyuen better than to youre grace. Whose naturall inclynatyon to al good nesse to be bery Godly, the moofte lucky and p?osperous successes of all your af= fayzes (the Lo?de declarynge his espe= cyall fauoure and loue to youre grace warde, that agayne in hys defence you shoulde haue a stronge stretched oute arme agaynste hys enemyes) do giue so trewe and manyfeste euydence and testy fycatyon, that all Chzystendome spea= kethe moste honourably thereof.

☙ To the whiche wo?ke of Iustyfy= catyon I haue annexed and sette to, a lyttell matter: nat vnfruytefull, I truste, called an Apologye o? Defence

of

of the worde of God, declaryng and pro
uynge howe nedeful it is that the word
of God be in the handes of all men and
common for al persones, shewynge also
what great inconuenyence commeth by
the lacke thereof, beynge the only cause
of al the detestable enormities and vices
whiche are wroughte and commytted
thorowe all the worlde. Wherewith as
with an apple of myne owne tree moost
lowly with all reuerence I submitting
my selfe vnto youre grace do presente
and gyue, trustynge in the Lorde that ac
cordyng to your olde accustomable gen
tylnesse, you wyll with no lesse good
wyll receyue and accepte thys mync en=
terpryse, than it was with a moost pure
and louynge herte offered vp. Whereby
I am surely certayned of .ii. commody=
tyes thereby receyued. Fyrste that the
pureneste and sincerities of my herte to
your grace ward is hereby declared and
also accepted. Secondelye that all they
whiche shall receyue any profyt of this
translation, shall most thankefully nexte
to God ascrybe the occasyon thereof to
your grace, whome I beseche the Lorde
long to preserue to the safe tuition and
good gouernaunce of oure souerayngne
Lorde and byrgyn Kynge, and to the
comforte of all the realme, and dyscom=

sorte of al those whyche are Goddes and
hys grace hys enemyes, and specyally to
the furderaunce of the worde of God.
Whose excellente Maiestie I pray God
manye yeares to contynewe with in-
crease of all hys Godlye gyftes,
that his grace may spryng
and growe of a lytell
swete tender plante
to be a strong
olde
tree with many goodly and
comfortable braun-
ches.

AMEN.

THE IVDGEMENTE OF PHILIP MELANCHTON concernynge the artycle of the iustyfycatyon of man which is by fayth only.



IN MY BOKE ENtytuled the common places of the scripture, my mynde and entente was to declare and make open with all simplicitie and plainnesse, as nighe as God wolde graue me leaue, all that the Prophettes, and Apostles haue written and taughte, concernynge the artycle of iustificatyon, entendynge nowe the selfe same thynge bycause that that kynde of matter is mooste peculyer and proper vnto the Epystle of Paull vnto the Romains purposynge in some places thereof to spekemoze playnly.

THE Phylosophers do call, Iustyce, a certayne Obedyence vniuersal, as touchyng to al vertues, (that is to saye) an outwarde honeste dyscyplyne, the whiche a man by hys owne strength may and can perfourme. The whiche Iustyce, Paull doeth call the Justice of the lawe, and the Justice

Justyce of workes.

of workes. We haue often tymes declared to you that God wylleth and commaundeth that all men shalbe bounde and as it were tyed faste with an outewarde honest dyscyplyne, as Paull witnesseth saynge. The lawe is made for the vniuste, and the Lorde doeth punyshe those which be offenders and breakers of this dyscipline, as be those, which are swearers, periurous personnes, blasphemers of the Lorde, seditious, manquellers, horemongers, theues, and lyers. It is true that Aristotle sayeth. Neyther Hesperus, nor yet Lucifer, the nyght and the daye starre are nat more beautifull and goodly, than Iustice, that is to say honest discipline. It is forsoth a good ornament token and beyng no thyng in the world that thys weak nature of man can or may perfourme more excellente than thys. But yet for all that, we muste be certaynly assured, that this dyscyplyne can nat by any meanes satysfy, and perfourme all that the lawe doeth requyre, as the very lawe, but that thys discipline, is nothig els but as it were a smal shadowe of the lawe bearynge thereto witnesse excellently Paull, the 2. Corinth. 3. Cap. sayeng these wordes. The Iewes do beholde and loke vpo Moyses with a couered face, vnder

Oure outewarde workes are nat perfect.

what is to behold moyses vnder a vayle.

vayl, that is to say, nat hauing the very lawe shynynge in them, I do meane the knowledge of God, and a perfect obedyence, suche I saye as can be no more requyred, but onlye a fewe outewarde workes. The lawe of God doethe lyke at our handes, nat only externe and outwarde workes, but also a perfecte obedyence, wherebye it is easye to be perceyued that no man can be iust before God, that is to saye accepted for the outwarde dyscyplyne, as the sayde Paull wytnesseth playnly, by the workes (sayeth he) of the lawe, no flesshe shall be iustified. The whiche sayenge doethe mynyshe, nay plucke away cleane, the commendation and prayse of iustyfycatyon nat onlye from ceremonyall workes, but also from morall workes, speakynge of the whole outwarde disciplyne. And where as the Philosophers and lawes humayne, do dyspute and reason of thys outwarde discipline. whiche is the couered face of Moyses, they do nat serch howe, or which way a man may be iust, that is to say accepted before God. Furthermore we may nat compare, and set togyther, as of lyke estimation, the sentences and myndes of the Philosophers with the holy learnyng and trachynges of Paull. Lette thys carnall Iustyce

No man for his workes is iust before God.

What rule beareth this outwarde Iustyce of the Philosophers.

haue his place. That is to saye, lette the lewde wycked and carnall people be bridled and pluckt in with this outwarde discipline. let the teachyng of the Philosophers be in the middes of the greate multitude of the people, let them behold the face of Moyses couered nat ascendynge vp into the mounte vnto God Let Origenes and suche as be of hys secte continewe still amonge the blinde people, nat beholdynge the cleare and open face of Moyses, teachyng sudpze chyng none other but a carnal outward and fleshely Iustice. For as much then as the naturall reason of man can nat se by what meanes, nor howe we shuld be reputed iust before God, the Gospel pze chethe an other kynde of Iustice, nat knowen to mannes reason, but reueled and made open to the fathers, fyrste by God hymselfe, and afterwarde by hys Prophetes more and more declared, and laste of all by Christe him selfe and hys Apostles manifested to the whole worlde Therfore Iohn saide: God no man did euer se but only the sonne of God whiche is in the bosom of the father, he hath declared him to vs. As though he wold saye, thys will of God that God wolde forgyue freely, and giue lyfe euerlastinge for his sonnes sake, no creature, no re-

Origen.

The Iustice of the Gospell.

son humayne coulde attayne to vnder-
stande and perceyue, but onelye by hys
sonne manifested and declared. Of the
whiche moste merueylous and excellent
benefyte, Paul preacheth, whose saying
bycke I ye in the declaration of the Epy-
stell I entende to expounde and declare,
ye and Christ hys selfe, as it becommeth
hym, whiche is a cunnynge craftes may
ster. ta kewe wordes comprehendynge
the whole summe and discipline of the
Gospell, commaunded hys disciples to
preache repentance and forgyuenesse of
sinne in hys name. By the whiche word-
des you may perceyue that the ministery
and office of the Gospell is dyrecte to re
prehend and rebuke sinne as witnesseth
our mayster Christe sayenge. The holy
Ghoste shal reprooue you and rebuke the
worlde for sinne. &c. And so the mynde
and conscience of man, recognisyng and
knowlegynge of olde hys sinne, and for
that, the dredefull angre and wrathe of
God, then is moued and styred with
no counterfete and fayned teare, but
with moiste heuye teares and sorowes
(that he quaketh the agayne) which with
heuy and depe syghes, beynge ones per-
ceyued and felte, the Gospell doeth laye
and sette before him that thynge which
is full of all comforte heterynge and pro-

The totall summe of the preachig of the Gospell is repentaunce and forgyuenesse of sinne for Christ sake only.

Repentance

nouncynge that voyce whiche is proper onely to the Gospell, whiche is the promise of Christ his benefyte, declarynge the sonne of God to be the mediator, after that maner that John dyd serue hym for the and descryued hym, sayenge. Beholde and se the Lambe of God, hym I say which taketh awaye the sinne of the worlde. He commaundeth you to be certaynlye assured and persuaded that for thys medyator hys sake, whiche is the sonne of God oure Lorde Iesus Christe we do obteyne remission of our synnes: beynge imputed iuste nat for any of our workes or merites but freely by faythe, that is to say, when we do beleue without any wauerynge that we do obteyne those greate benefites for Christe hys sake, when we do lyft vp our selfes standynge vpryghte, beynge vnderset with thys faythe, lokyng on no thynge elles but on Christe, then do we obteyne remission of our sinnes, and are reputed iuste, that is to saye. God for his mercye sake doeth accepte vs, and sendethe into vs the holy Ghost making vs the sonnes of God, and heyres of lyfe euerlastynge. Wearynge therto wytnesse John. 1. cap. He gaue to them the poure to be made the sonnes of God, to them I saye which do beleue in hys name. These thynge ar

when do we obteyne remission of our sinne by whome and howe.

are playne and easy to be thorowly perceyued, and moste fytteste for the vse of our consciences, as by dyuers examples may appere. Dauyd beynge a kynge for hys abhomynable Adultery committed and murder, beyng accused of the Prophet: dyd feele in him selfe so greate torment and feare, that he was nat able to stande vnder it, but was borne downe to the ground, the tormentes of his conscience were so beuy, whome afterward the Prophete comforteynge, with thys voyce of absolution, dyd lyfte him vp as it were takynge and lyftynge hym from the grounde by the hande, sayde. The Lord hath taken away thy sinne. Thou shalte nat dye. At the whiche voyce Dauyd dyd beleue hys synne to be forgiuen nat for hys owne dignitie, deseruynge or merites, but freely for the mercye of God hys sake. And so he was thorowlye taught and lerned, that the delyuerance frome sinne and deathe is promysed for the saui our sake, that was to come, beleuynge stedfastlye, that Christe shulde be the onely oblation and sacrifice for the sinne of man. As the psalme bearynge wytnesse sayeth. Thou arte the preeste euerlastynge. &c. with thys faythe Dauyd steynge and beatynge hym selfe vp was made iuste: that is accepted before

Dauyd.

The ryghte maner of absolution.

The fayth of Dauyd.

what I bud how to this worde iuste, take i with the Scrypture.

God to euerlastynge lyfe. Luke also.7. cap. The woman came weepynge to Christe knowledgynge her sinnes, and herde of Christ: go thy way in peace, thy fayth hathe saued the.

Feare and faythe are togyther in oure conuersion.

☞ SO these two motions feare and fayth are set forth and described in our conuersion. The whiche feare, men vse to call contrition: whiche, (beleue thou verelye), can neuer merite remission of sinne. Haue excepte thou be prompte vp with faythe, thy mynde beynge oppressed and ouerwhelmed with teares, heuines, & feare: thā must nedes runne headlynge to euerlastynge deathe. Euen so dyd Saull and Judas perysshe for euerlastynge condemnynge them selues in the middes of theyr anguishe and sorow: with faith and knowledge of the mercye of God. And this is the sence of Paull his sayinge. The law causeth angre and wrath that is to saye the lawe driueth into thy stomake and herte, horrible terrors and feare: suche as the psalmyst describeth. And Ezechias also: sayenge. Lyke as a Lyon hathe crushed togyther and broken all to pouder my bones. These torments excepte that faythe doeth comforte, and gentylly lyft vp the mindes of men, lokinge and beholdynge onely the promises of Christ: and so (as it were)

Saul. Judas.

holdeth

holdethe Chriſt caſt ſhulde bryngе them into vtter dyſtruction and euerlaſtynge death. Theſe battayles, howe huge and greate they be: we maye learne in the pſalmes: beholdynge howe greate a battayle Dauyd ſtroke with him ſelf when he cryed. Lorde do thou nat correct me: nor rebuke thou me in thy furye. Haue mercye and compaſſion on me. There is no man among the deade creatures that can remembre the, nor yet in Hell anye that can prayſe thy name. Caſte me nat amonge the dampned creatures, whiche do burne in horrible and euerlaſtynge hatred of the: and curſe the. Let me nat be throwen into the company of thyne enemyes. And alſo pſalme. 41. O my ſoule why art thou ſadde and heuy: why doeſt thou thus trouble me. Truſt and putte thy confidence in the Lorde: for yet I wyll laude and prayſe hym.

Contrition or ſorowfulnes without faythe bryngeth into deſperatyon

☞ OF ſuche kynde of fyght and battayle Paull doeth ſpeake, nat of ſwines fleſche onely and ſuche other lyke rytes and obſeruations. He cryeth out aloude ſayinge. All men are vnder ſinne. In the whiche wordes he preacheth feare vnto vs. But afterward he doth ſhew Chriſt ſayenge that we are iuſtified freelye by faythe. And that we maye perceyue and vnderſtande, that he ſpeaketh nat of an

The lawe doeth feare the conſcience.

ydle

Faythe.

ydle thought or cogitation of the mind but of a stronge earth, which doth vexe with the fearefull tormentes of our conscience, he doeth saye furthermore. Beynge iustified by faythe we haue peace, and attõment: and free passage vnto god.

¶ For as muche then as thys sentence of Paull doethe agree so well with the teachynges and preachynges of the Prophetes. What frowardnes is it, to gyue to Paull an other cleane contrarye vnderstandynge or sence?

☙ Furthermore I do saye that for as muche as thys sentence by me rehersed concernynge the conuersion or renewynge of man: and of our iustification is so playne and manyfest (the vse whereof is here in thys worlde, while we be in thys yle) beynge the eyrme, stedfast, and immutable sentence and mynde of the Gospell declared and made open to oure fathers: I can nat tel wel whether the great blindnes of Chryst his aduersaryes is more to be bewayled and lamented: than the frowarde, croked, and wayward stobbornesse of them is to be most heynyously of all men detested and abhorred in that they do reprehende: naye vtterlye condempne thys good: trewe, and ryght interpretation.

¶ AND here I do most hertely desire

and

and praye all vertuous and charytable men diligentlye to expende and marke, what on bothe partes may be sayde and alledged. Our aduersaryes do confesse, that there must nedes be terrors and tormentes of the minde: but as concerning saythe they be of a contrarye opinion. They be contente also, and confesse the hystorycall knowledge of Christe: but as touchynge the remyssyon of sinne, they do bydde and commaund: that men shuld nat haue to much confidence: but rather to doubte. And yf perchaunce a man doth obteyn the remission of sinne (saye they) it is nat for saythe sake, but for thy merites. By the whiche wordes they do vtterlye extincte and abolysshe the lyghte and comforte of the Gospell, whiche teacheth vs that for Christe the benefyte of remyssion of sinne, is obteyned. Being therto (to make vs the more certayne and sure) added a promyse, where God commaundethe vs bothe to giue trust, and also to cleaue stedfastlye therto: as men thoroughly persuaded, that that same promise doeth pertcine to vs. That this is the true, and sincere meanynge thorowe out all the Gospel: wyl we, or nyll we, we must nedes graunte. For Paull hys selfe doeth refute and reproue that foule & errouneous opinion

An obiection of the aduersaries.

of

¶ The promyse muste be receyued by faythe.

of dubytatyon or doubtynge whether thy sinne be forgiuen the ye or nay, sayinge: that the promise is none other way to be receyued but by faythe: Rom. iiii. cap. And therfore by faythe freely (saieth he) that the promise may be made syre and out of all doubt. He commaundeth also that we shulde gyue and ascrybe to God only the praise and commendation of all veritie and truthe. Lykewise as Abraham dyd nat doubte with any mystrust, and John i. the. 5. cap. Who that doethe beleue in the sonne of God, beare the wytnesse in hym selfe: who that doeth nat beleue God, he maketh God a lyer. &c Ergo, when we do saye, that by faythe the benefytes of Chryst are obteined, we must nedes understande that we haue them for Christe hys sake. To the whiche promyse of God there is no remedy but we must gyue oure whole assent and consent and ful beleef, that god for his sonnes sake wyll performe all that he hath promised. Wherfore fayth doeth nat signifie onely the knowledge of Chryste hystoryally: that is to saye, that Chryste was borne of a vyrgyn immaculate, that he lyued here in earthe moste poorely: that he preached: that he fasted and prayed: that he was betrayed to the preestes of the Jewes: that he suf-

fered

fered most sharpe and bytter passion and death: that he did rise agayne the thirde daye from deathe to lyfe: and such other lyke thynges as are conteyned in the history. But fayth doth signifie also a strong and stedfast confydence and trust in the mercy of God promised to vs for Christe hys owne sake, to vs (I say) consentinge and agreinge to the promise of God. Such a fayth Paull doeth require of vs as beleueth with herte and mynde all the articles of the Crede whiche is oure beleefe that they be true, that is to say: that for the sonne of God hys owne sake, whiche dyd suffer and ryse agayne for oure sakes: we haue the remission of oure sinne gyuen to vs freely. For vnto thys artycle all other artycles which by order are set before in the Crede, are to be referred, as vnto the tynall cause of oure beleefe.

The tynall cause of our beleefe.

¶ Wherfore the contrary parte rehersynge in their dayly deuotyon and prayers thys artycle of oure beleefe (I do beleue the remission of sinne) doeth shewe and declare: howe their owne selfes doeth nat consent and allowe that thing whiche they do pronounce and speake with their owne tonges in their prayers. In that they commaunde to doubte of the remission of sinne, their owne

lyppes

lyppes declaringe the contrary: that we shulde nat doubt but that we haue remission of oure synne. I do knowe diuers men, whiche by the comfort only, which they haue receyued of thys artycle conteyned in our Crede, haue clene caste away the mooste dampnable doctryne of the Monkysshe and Poppysshe sort, concernynge dubytation, and merites, committynge them selfe all togither to the comfortable promise of Chryste oure moost mercyfull Lorde.

¶ But for what cause I praye you, is thys word freely which is called in latyn gratis, only added by Paul, & nat these wordes also (by oure workes) but for Chryste hys sake. Aboute the whiche wordes, nat onelye the consciences of men, but also the Prophettes and Apostles haue spoken largely. It doeth comprehende in it selfe. ii. thynges moosste hyghly to be noted. It doeth exclude all merytynge of oure selfes and our owne deseruynges, settynge as it were before oure eyes the deseruynges and merytes of Chryste. In the which place specially aboue all other is to be obserued and marked the dradfull angre and wrath of God agaynste synne, in so muche that no kynde of oblatyon or sacrifice couldt pease and swage hys wrathe, but the

Frelye.

The greate wrathe of God.

deathe

death onely of hys owne sonne. On that other syde the greatnesse of his loue towarde vs is declared in gyuynge his only begotten sonne for oure sake, whiche was an excedynge loue farre passinge al other loues. The whiche bothe as wel the wrathe of God as the loue of him (together) we must comprehende and hold fast: what tyme our consciences beynge in the conflycte and battayle agaynste synne, are moste sorowfully payned and greued. To God must we lay for vs the merites of Christe, for whose sake we muste bothe aske and surely truste, and loke for pardō: nat for our merites sake In this poynt consysteth the whole end of thys conflyct and battaile. The mind beynge in greate feare of the wrathe of God doethe nat seke to knowe whether God wyll be mercyfull to them whiche haue sufficiently merited, and can shew many godlye dedes and other gaye vertues. For that thynge the mynde knoweth wel ynoughe without any question that is to say, that God is good and mercyfull to them, that are worthye and without sinne for the knowledge of the lawe, whiche we do bringe into the worlde to vs (as sone as we are borne) doethe teache vs that God is good and mercyfull to them whiche are good, it

The vnspeakable loue of God.

what sawe muste we wage with God.

is nat that thinge whiche the mynd and conscience seketh after, but an other maner of thyng, that is: whether God wyl be mercyfull to the vnworthye, and to the sinner, ye or nay: wherin this word freely, doeth declare what difference is betwene the Gospel and the lawe. For the lawe doeth teache that God is good and mercyfull: but besyde that it doeth set for the a condicion of our owne worthynesse and merytes: savenge, that god is mercyfull to them which are without sinne, or whiche be leaste defyled therewith. As for the Gospel it doth remoue and put away the condicion of our worthynesse and merytes, bearynge witnes that God is reconciled againe to vs freely for the merytes of Chryste his owne sake: and nat for our merytynge: consyderynge that thys fayth: that is to saye the sure confidence of the mercy of God doeth leane and depende only on Chryst and hys merytes. We vse otherwyse in the Scripture in the steade and place of thys exclusyue (freely we are iustified by fayth) to speake after thys maner, sayinge. Onely by fayth we are iustyfyed. The whiche worde, onely, doeth nat excludeall other kynde of vertues and good dedes, that we shulde nat do them. But it doeth remoue fromc our mindes

that

The lawe requyreth our owne worthynesse.

Freely by fayth, only by fayth/ and by faith we are iustified is all one.

that dampnable opinion of hope and truste in our merytes and the condicion also of oure owne worthynesse, excludynge it cleane and shuttynge it forthe from the cause of oure iustification or acceptation to God, as here after I wil speake more largely. And verely it is al one thyng to say: By fayth we are made iust, and by faith we are made iust freely: And by onely faythe we are made iuste. For it coulde nat be called faythe, if our confydence were set in oure owne worthynes and merytes as the Papystes do dreame. Fayth is clene banyshed away: yf I shoulde thynke that God wyll be then mercifull to me, when I haue done workes ynough, and merytes sufficiently, it foloweth therfore that faythe can depende on no thynge, but onely on the promyse of God, whiche promyse doeth shewe to vs Christe, for whose sake the father hathe promysed that he wyl with oute any fayle be mercyfull vnto vs.

On what thynge dependeth our faythe.

ALSO when Paull (in reasonyng thys matter) doethe demaunde whether by faythe or by workes we shulde be iustified: he doethe meane by that worde faythe: the perfect truste in the mercy promysed for Christe sake: the which truste of mercy he doeth laye agaynste and as cleane contrary vnto our worthynesse.

The mercy of God and our worthynesse are contrary.

As thoughe he wolde saye to the these wordes folowynge. Howe doeste thou thinke that thy sinnes are forgiuen the, and that thou arte made the chylde of God, for the dignitie and worthynesse of thyne owne workes vertues & other good qualities, or els by the moost tender mercy of God only for Christ sake. Therefore truly he doethe exclude the dignitie of our workes, sayinge, that by faythe we are iustified.

WHEREFORE without doubt thys sentence is exclusiue and barrynge of all our worthynes, when Paul saieth By fayth we arr iustified: that is to say nat for oure dignitie and deserte: so that who that wyll truly iudge and deme on thys thynge, maye easely perceyue, that it is all one thynge to say. By fayth we are iustified: by faythe we are iustified freely: and by onely faythe we are iustified. Thus muche haue I spoken that the phrase and maner of speakynge of these wordes myghte be perceyued and weyed diligently. But howe so euer we do vse oure speakinge and wordes: lette vs take hede and beware, that the thing and matter it selfe be nat confounded, and made darke: but that thys sentence exclusyue of all worthynes: may be kept in hys ryght sence farre from our free ac

ceptation

ceptation, wherby we please God the fa
ther for Christe hys sake. For that ma=
keth the difference betwene the lawe
and the Gospell as I haue sayde. Ther
fore I haue spoken of thys worde, freely,
that the vertuous and Godly maye con=
syder, all merites to be taken and cast a=
waye. Mat to make vs to be the more
ydle in well doynge absteynynge frome
good woorkes. But to make the pro
myse certayne, whiche promyse shoulde
be vncertayne if it shoulde depende on
the condicion of our merites, and to ren
dre to Christ the honoure due onelye to
hym, beside that it maketh vs se and
vnderstande, that all oure dedes, be they
neuer so glorious, are neuer able to at=
teyne to the perfectnes of the lawe. For
fayth doeth spryng forthe of the worde
of God: that is from the Gospell: whi=
che Gospell is the promise: wherein the
benefyte of Christ is bothe promysed to
vs and also exhibited. For the wyt, and
reason of man, by it selfe coulde neuer
come to the knowledge of the remission
of sinne: yf God had not opened his wil
in a certayne worde, or a certayne pro=
myse to vs.

Our merytes must be repelled frome oure free accepta cion.

From whēce commethe fayth.

THVS must also be certaynlye assu=
red that thys promyse of the Gospell is
vniuersal: wherfore it is most necessary

The promyse of the Gospell is vniuersall.

of

of all thynge that good and Godly men be informed therof and taught that it is so: because, that feble and fearefull myndes, and weake consciences, be alway with these .ii. questyons combered, of worthynesse, and of election, as by example.

worthynesse

Election.

¶ FYRST they doubt whether that God wyll receyue to hys mercye those whiche be vnworthy, or nay. On that other syde in case that they be worthye, they do mystruste and thynke, that God hathe chosen certayne specyall frendes whome he fauoureth about other wyllyng to bestowe hys benefytes on them. They do feare also: lest that those benefytes do nat pertayne to them, doubting that they be nat of the number of the elected. And thus the reason of man hangethe as it were in a payre of balaunce, wauerynge hyther and thither in doubtfulnesse and mystrust of the wil of God.

The blynde opinion of the phylosophers concerynge election.

For the phylosophers be of that opinion that God doth fauour and loue a few in nõbre, of those which be noble men, gouerninge and prosperyng theyr affaires in especyallye aboue all other, all other kynde of men neglected and nat regarded. And thys is the minde of some men concerninge predestination (as they call it) whiche folysshe and weake opinion

of

of man the heauenly voyce of God repre
hendeth. In thys poynte dyfferethe the
Gospell from the opinions of the Phi=
losophyers, and from the lawe, declaring
to vs after an other maner of fashyon:
the wyll of God, than the lawe doeth set
forth to vs, shewinge and techyng that
God wyllyngly doethe receyue to hym,
ye those whiche be vnworthy, offerynge
to all men hys spirite with thys condy=
cion, that they do beleue stedfastlye in
the promyse.

wherin doth the Gospell dyffer from the lawe.

¶ VVHERFORE let al chrystē mē learne to knowe that the promise is vni uersall pertaynynge to all men, as wyt= nesseth many sayenges in the Gospell, as. Come you to me all that laboure and are burdened. And to the Romaynes the iii. cap. The iustice of God thorowe the fayth of Jesu Chryste in and on al men whiche do beleue. And to the Romaines the .x. cap. The selfe same Lorde of all men, and ryche for all men. Let vs ther fore vnder thys generall and vnyuersal worde comprehende al and euery one of vs togyther ioinctly and seuerallye: bele= uynge that no man is excluded from the promyse whiche pertaynethe to all men indyfferentlye.

predestina= cion.

¶ VVHERFORE in our communi cation of iustification we haue nought

to do with predestination. We must begynne at the Gospell: whiche yf ye rebukynge sinne doeth afterward extende and holde forth to vs, the grace and pardon promysed for Christe hys sake: and that freely: so it be receyued with fayth. Loke we vp therfore al and euery one of vs, on thys general worde, taking good hede that we be nat with the speculations and reasonynge of predestination seperated and pluckt away from the promyse. For the wyll of God maye nat by any mannes blynde reason, but by hys owne worde onely be searched, iudged, and demed. And lykewyse as the promyses be generall, so do I vnderstand this sayenge. God wylled al men to be saued: the whiche saluation in hys promyses he doeth offer to al men. But mannes folysshe wyl in those thynges, which they wyl nat beleue doeth repoung, and goth agaynste the promyses. And contrarye wyse those whiche do holde vp and vnderstette them selfes with the promyses, they do nat doubte, but that the benefytes of Christe doe the perteyne to them, and be theyrs, bycause they wyll nat make God a lyer. So that when in receyuynge of the Gospell, they do erecte and corageously lyft vp them selfes, cõforteynge them therewith. Then wor-

By what way is the wyl of God searched.

keth

keth the holy goost effectuously in them thorowe the voyce of the Gospell, accordynge to that sayenge. Faythe is by hearynge. And to the Galathyans. iii. cap, that we maye receyue the promyse of Christe by faythe. And thus when the sycke, feble and fearefull myndes be comforted, holpen, and made strong by faith then do they receyue the holye Ghoste. The whiche is the true conuersion, beynge called in the Gospel the regeneration or newe byrthe, conteynynge in it iii. thynges moost notable, and for vs expedyente. Remission or forgyuenes of sinne. Our iustification, that is, that we be accepted of God and imputed iuste. Thyrdly the gift of the holy Ghost with lyfe euerlastyng. I haue nowe spoken of the sharpe motions, tormētes & terrors of the conscience, and also of the comfort whiche we do receyue by faythe. Where fore thys sentence of Paull is to be receyued of al men, beynge nat entangled with foolysshe and ydle questions, but playne, open, and agreable to al the preachynges and techinges of the prophetes and Gospels, gyuynge vs knowledge of greate and weyghtye matters, whiche good and Godly men in this lyfe by experience do fynde true. The knowledge whereof is so necessarye to the churche,

Remission of sinne our iustificatio and the gi of the holy Ghoste a togyther i our conuer syon.

that nothynge is more.

¶ NOVVE therfore I entende, with as fewe wordes as the matter wyl giue me leue, to make playne and declare vnto you, what these vocables and termes folowynge doo signifie. The lawe, Gospell, Synne, Iustification, Grace, and Faythe.

Lawe. ¶ THE Lawe from the Gospell doeth dyffer no small thynge. For the lawe is a doctryne by the whiche we are taught and commaunded of God what maner of men we oughte to be, what thynges we are bounde to do and obserue, and what the contrarye. And albeit that the common weale of Moyses is vtterly extincte and nowe nothynge at all, yet the moral lawe abideth and remaineth styl, beynge at all tymes one thynge that it was at the begynnyng. The knowlege wherof we are nat so sone borne, but we are endued with it. For God wold that some knowlege shuld remain in mans natur to knowe and perceyue what is synne: beside that, at all times the worde of the lawe doeth rebuke sinne what tyme it preacheth repentaunce. Whiche thyng Paull wel perceyuynge was induced to saye, by the lawe is the knowledge of sinne. Nat meanynge and speakyng only of the ceremonies, but also of the mo

The lawe of nature.

ral

call lawes, and of the commandementes accuſynge alwaye at all tymes al maner of men. We maye nat reaſon of the deuine lawe of God as we do when we do talke of a mozal lawe, and of the maners of a cyuyl lyfe.

¶ FOR the cyuyll lyfe doeth require but an externe and an outewarde diſcyplyne onely that we myght outwardlye appeare honeſte and iuſte. But the lawe of God doeth requyze a perfect obedyence, bothe an inwarde and an outward as wel a ſpirituall obedience to appeare iuſte befoze God: as a cozpozall in the outward obedience of the lawes, where to beareth witnes the commaundement. Thou ſhalte loue the Lozde thy God with al thy hert. And ſo Chryſt hys ſelfe in Mathewe .v. cap. doeth expounde the lawe.

Cyuyll lyfe

what doeth the lawe o god requir

¶ FOR as muche therefoze as the nature of man beynge infected and cozrupted by the naturall cozruption and dyſeaſe of ſinne, whiche dyd ſpzynge from Adam, can nat poſſyble perfourme a perfecte obedience, the lawe declarethe the wzathe of God againſt ſynne accuſinge and condempnynge al men (Chryſte onlye excepte) whiche hathe delyuered vs fromethe maledyction and curſe of the lawe. He hathe delyuered nat onely the

Jewes

Iewes and al other whiche lyued after the lawe was gyuen for the, but also the fathers, whiche were before Moyses. Wherfore it doeth folowe that these fathers, which were before Moyses were vnder a lawe And so beyng accused and brought into greate feare, hadde vtterly perysshed, yf they hadde nat stycke and clouen faste to the promyses of Chryste. For whose sake they knewe well they shuld be deliuered from sinne and death. These worldly, politike, and cyuyl wise men, peraduenture wyl deride and make a mocke at that we do say, that the law of God doeth requyre a perfecte and an absolute obedience: and that we do saye that no man can satisfie and perfourme al that the lawe doeth requyre of vs bycause that naturally the greate blyndenesse, ignorauunce, and contempt of God is so roted in vs, whiche doeth seme and appere to the Philosophers and to them whiche do vse theyr iudgementes after the worldlye fashyon nothynge els but folye and madnes. But howe so euer they do take it, I do assure you ỹ the Prophetes and Apostles mente none otherwyse than I haue declared to you. Therfore the Prophetes wyl, that men do know the greatnesse of sinne: bycause they do nat knowe God in dede as they oughte

The fathers before Moyses were saued by theyr truste to the promyse.

to

to do, no nor glorifie him as witnesseth Paul. This ignorance and contempte of God is the sinne which the Prophetes and Apostles do shewe and teache to be the cause of al our calamities and miseries, wherewith thys weake and feble nature is oppressed they do teach (I say) that we shulde seke the true iustyce and delyuerance from sinne and death freely gyuen by Christe. As touchyng al other thinges of the lawe that I might nowe speake of: I do referre and send al them whiche are studious and desyrous to knowe them, vnto the boke of common places of the scripture whiche I dydde wryte and gather togyther. Wherfore nowe I wyll speake of thys vocable Gospell.

The ignorance of God is the roote of all mischiefe.

¶ Gospell.

THE GOSPEL DOTH preache repentaunce, promisynge forgyuenesse of sinne and lyfe euerlastynge. The whiche promyse we must be ware that we do not ioine with the lawe. For thoughe the lawe hathe certayne promises annexed to it, yet they do differ and varye muche from the promyses whiche are peculyer and proper only to the

The promyse of the Gospell is not to be ioyned with the promise of the lawe.

the Gospel, for the promises of the lawe are promysed condicionallye, requiring a perfecte obedience, as witnesseth the fyrste precepte, (The Lorde sayenge I wyl be good to the that loue me with al theyr herte. Where as the promyse conteyned in the Gospell doethe declare to vs the remission of sinne, our iustification, and lyfe euerlastynge freely without any condicion of our merites and worthynes, but for Christ sake only. No mannes voyce or tonge can declare this great benefyte, which the Lord throwe his sonne Iesu Christ doeth bestowe on vs, that is to say: that the greate blotte of sinne by hys bloude scraped and rasshed for the, and deathe vterly vanquisshed we maye haue the fruition of the syght of the Godhed in euerlasting life iustyce and gladde ioyfulnes. The promyse of thys benefyte by no man but from heauen is declared to vs, as Iohn saveth. The sonne whiche is in the bosom of the father he hathe declared and made manyfest to vs. And although that there is a certayn knowlege of the lawe in vs euen from oure byrthe, it is nat so with the knowledge of the Gospell, for the knowledge therof we haue nat naturally. Manne reason of it selfe being nat able to perceyue and knowe the wyl

An other dyfference of the Gospel and of the lawe.

of

of God: that God wyll sende hys sonne downe to be oblacyon and sacrifice for the churche, and forgyue sinne freely without the deseruynge of our merites. This is farre from mannes vnderstandynge. Therefore the wordes of the lawe, and the promise of the Gospel must be dyuers and sundry wayes taken and perceiued. In the writinges of Phocilides and Helidus: o with such other lyke writers a man shal fynde many sayinges of the lawes: but as touchyng the promise of the free forgiuenes of sinne and of the sonne of god, it is neuer to be founde amonge them. Whiche in their writinges dyd imitate and folowe the iudgemente and naturall reason of man onely. Moreouer for as muche as a certaine knowledge of the lawe is natural to vs, ye from our fyrst byrthe and natiuitie, our owne mynde and conscience accuseth sinne in vs, thynkynge and beleuyng no thyng els, but that God wyl punyshe, and also cast forth of his syght those men which be vniust and synners. This is the iudgement whiche the lawe doethe gyue, beinge bothe a iuste and a ryghte iudgemente accordynge to the mynde of the lawe. Agaynst the whiche heuye sentence of the lawe: in the tyme of knowledgynge thy sinne and repentaunce

what doeth our owne conscience iudge oure synne.

taunce, thou must obiect agayne and lay for the, the most lyberal and free promise of mercy; whiche ought to be preferred before the lawe. As by example: when Adam after hys offence, was accused, he couldē thynke none other thyng in him selfe but that which was the lawe. that he shulde perysshe, bicause he obeyed nat the Lorde. But streyght way the Lorde: (natwithstandynge that he hadde made him subiecte for his disobedience vnto the deathe of the body) whiche was before immortal: and to other miserable calamities, yet God gaue to hym a comfortable voyce promysynge deliuerance from sinne and death, and the restoring agayne of mankynde, sayenge that the sede of a woman shulde breake the head of the Serpent. The whiche voyce spoken and declared by God: streyght way the son of God mouynge and styrrynge the hert of Adam: dyd poure into hym a newe lyfe and lyghte. At that tyme the sonne of God was constituted and ordeyned to be a keper, a gouernour, and a sauyour of the churche. Then begannē the sonne of God to giue battayle to the Deuyll: That lykewyse as the Deuyll most cruelly doth rage ouer al mankind in the dispyte and hatred of God, to deface and put out of al remembrance his

Adam.

The promyse gyuen to Adam.

most holy and blessed churche, fastening his moste venemouse tethe in oure heis and flesshe. So on that other syde, the sonne of God is stronge and myghty in them which beleueth, treadynge downe vnder hys fete the furye of the Deuyll, restorynge and delyuerynge the faythful from the tyrranny of hys enmy. The worlde hathe nat the grace to consyder and se this battayle, but the great falles of many with the most heuye and tragycall calamities and miseries and againe afterwarde, the moste glorypous and tryumphant delyueraunce (example of Dauyd and of many other) do manyfestlye declare and shewe what maner a kynde of fyght and battayle this is.

THESE worldes also whiche are writtẽ in the Genesis. The sede of a woman shall treade downe the heade of the Serpent, hath none other meaninge than those worldes which Iohn did pronounce, sayenge. For thys purpose the sonne of God is exhibited vnto vs to distroye and breake the workes of the Deuyll. Thus dyd Adam take and vnderstand the promyse. So did al the fathers after him beleue, that for thys sede sake which was promised, they shuld obteyn remission of theyr sinnes, with deliueraunce from sinne and deathe. By thys

fayth they were made iuste, not by fulfyllynge of the lawe. This beynge that same fayth wherby in al theyr perilles and terrors they were comforted and holde vp. For they knewe wel that thys Lorde was alway at theyr hand to helpe them as Jacob most tryuely dyd expresse the. xlviii. of Genesis. sayeng. The Angell whiche delyuered me from all euyl: bielle these children. In the which wordes he declared that same Lord by whō he was deliuered from al euils desiring and prayenge to bielle and kepe hys posteritie. Al those wordes can be of none other than of the sonne of God meaned. As wytnesseth Paull. The son of God was in the tentes of the people of Israel where soeuer they went. And John also. By thys sonne of God al thing was made, by whom lyght dyd shyne in darknesse. All tryumphe and victories gotte and won agaynste, and ouer the deuyll, was by none other than by thys sonne. Noe was reserued, Abraham was defended, Joseph was wakened vp. The people was delyuered forth of Egypt, and Daniel also dyd speake with hym. After thys fashion the preachynges of the Apostles do teach of Christ: wytnessing that he is the sacrifice: the deliuerer and sauiour, counsellyng and commanding

by

bs to set our whole trust and confidence in this captayne. The which thyng many places in the prophetes doth testyfy: as the second psalme, kysse you ꝑ sonne. Blessed be al they that trust in him, without the whiche fayth otherwyse called the certayne confydence of the trust and mercy of God promysed for Chryst sake all the prayers in the worlde seme they neuer so holy, neuer so longe, al the worshypfull worshyppynge that ye can do, are in effect as muche as nothinge. For thys is the same Bysshop by whose mes nes we muste come to the father, as it is written in many places. The blyndnes therfore, of them which do imagin and dreame that the Gospel is a lawe conteynynge certayne preceptes of amitie or mutuall loue whiche requyreth fayth, that is to saye, a bare and naked knowsledge of the lyfe of Chryste hystorycally, and that men shoulde take God as a teacher of good preceptes, as they dyd vse to take Socrates and Phocilides: I say agayne the depe and profounde blyndenesse of them is to be detested, execrated and of all creatures abhorred. Suche lyke is they' blyndnesse in phantasyeng that men are made iuste for they' owne good deseruynges beynge for al that in doubte, whether God doeth forgyue vs

oure sinnes, whether he doeth heare vs
or whether he wyll haue any thynge to
do with vs, ye or nay, as one, whiche no
thynge regardeth what doeth or shal be
come of vs. Thus the greate gorbelyd
Monkes, and nowe, our great supercy-
lious & proud popishe Philosophers do
transtorme, translate, and make, the Gos-
pell, which is the most pure and sincere
worde of God, to be a Philosophy Aca-
demical, dysputynge and reasonynge of
good workes, commaundynge men to
doubt in the promyses of God. But of
fayth whiche leanneth on Christe and
the promises made for his sake, nat ones
for a thousande pound they wyl neither
thynke nor speake: herein they be as
dom me as stones, and as dzie as a stocke
fyshe. Therfore I pray and desyre with
all my herte, al gentyl readers that they
wolde wt eye and consyder the differences
of the lawe and the Gospel, of Moyses:
and of Christ. And to marke diligently
what is the glorye of God: what was
the ryght honour, seruyce, and worshipe
done to hym by our olde fathers Adam:
Jacob, the Prophetes and the Apostles.
Of these men let vs learne, that Christe
is alway the valyant Captayne, the on-
ly gouernour: deliuerer: sauyour: pro-
tector: and defender of hys church against

The doctrin
of the Po-
pishe cler
kes.

the Deuyll with al his members. Let us learne I say, that by fayth we must perceiue and receiue the benefites of Christ Let vs haue in remembrance and nat forgette that the gospell is a swete voyce, which promyseth and sheweth to vs, as it were puttynge into our bosoms these great benefites: Paul bearynge therets wytnesse, sayenge. The gospell is the power of god to saluatyon to hym that doeth beleue. That is as muche to saye, as the gospell doethe offer vnto vs pardon of our sinnes and lyfe euerlastynge freely for Christ his sake, and nat for the law. By thys gospel god worketh in vs effectuously, gyuyng to vs his holy spirite: he beginneth in vs a newe life, and gyueth vs lyfe euerlastynge.

C Synne.

THYS VOCABLE AND word Syn doth nat signify noughty corrupt & vicyouse maners only, as the Phylosophers do take it: but it cõprehendeth vnder the same vocable also the great feblenes and weaknes whiche is brought into this world with vs and in vs beyng called original sinne, The which sinne though carkles men do nat

Under thys worde synne is comprehended our Originall synne.

muche passe for regardyng and settyng it lyght as though it were a very small tryfle, or rather no sinne at all, as the Philosophers do iudge it, yet we maye not so mystake it, but must make an other maner of rekenynge therof. For the darke blyndnes with dubitation and ignorance of God, beynge vncertayne whether God doethe passe and regarde mortall men, ye or nay: whether he doth punishe offenders or not: whether he nourisheth, fedeth, and helpeth, or herkeneth to men and theyr inuocations and crys ye or naye: to be without the feare and drede, and loue of God, to set muche by oure selfes and our paynted shethes to make muche of our owne wyttes, not regardyng the Lorde mockynge and dalyenge with thys opinion, and that opinion of God, as the superstitious holy hipocrites, and the deintly fedde epicures vseth to do dayly, to haue dyuers and sodein motions and syrringes in vs clene contrary to God and hys lawe. These I tel you playnly be no small euyls and vyces. May that they be great and sore vyces: the bytter and sharpe paynes ordeined by God, and prepared, for the cõmytters and offenders, doeth sufficiently declare to vs. For these abhominable vyces, God dyd make man subiecte and

thrawl

thrawl to deathe, punishynge and chastenynge him straytly, with many and marueylous kindes of calamities and miseries. Consyderynge therfore that the wrathe of God for these offences might by no maner of sacrifice be pesed and pleased, but by the death of his owne sonne only, it doeth folowe of necessitie that that vyce is a greate vyce, which requyreth so greate a raunsome to be redemed with. It is a marueylous thynge to se that the dulnesse of man is so great, that he can nat perceiue and se this his owne disease beinge so great. Wherfore sithe that man is so blynde that he canne nat nor wyll nat se and knowledge it: God hys selfe with hys owne voyce and doctryne hathe made it open to the eyes of al men. Lette vs heare hym and beleue hys worde, settyng at ryght al Sophistical cauillations, whiche with theyr mockyng and mowyng do make of originall sinne but a trifle, and a thyng smal to be regarded and taken hede of: nat muche settyng by, nay vtterly refusynge and dispisinge our sacrifice, whiche is Chryst. From the whiche most pernycyous doctryne: let vs both with the inwarde and outwarde eares, with hert and mynde abhorre and flie from, as the most dangerous pestilence of mās soule.

¶ Iustification.

MOVVE TO COME TO iustification, and to declare that thys worde, to iustifie after the Hebrue phrase is vsed commonly for to pronounce or to repute iuste. As if a manne wolde say after the maner of speakynge of the Hebrewes. The Romaynes dyd iustifie Scipio, whiche was accused of the tribuns, whiche is as muche to say, as: the Romaynes dyd quite Scipio pronouncynge hym iuste, and wrongfully accused. After the selfe same maner in Paul hys reasonynge muste we vnderstande iustification, to signifie remissiō of synnes, and free receyuyng or acceptacion vnto lyfe euerlastynge, as it is manifest the. iiii. cap. to the Romaynes. In the whiche place he doeth define iustification to be the remission and forgyuenes of sinne. So that this sentence by faythe we are iustified: is as much to saye as we are reputed of God iuste, for Chryste sake: when we do beleue. And thys worde iustyce doeth nat meane in thys place the iustyce of the lawe, or the obedience vniuersal and our owne qualities when we do say (by faythe iustice

Iustyce.

is gyuen). But it doeth signifie the imputacion of iustyce, and acceptacion of God, that is to say, though we be nat of our owne worthynes cleane and iuste: yet it doeth please God for Chryst sake to take i good worth our vnworthines callynge and makynge vs iuste if we do beleue, and so accepteth our good wyll, makynge hys iustyce our iustyce, hys worthynes our worthynes. So that by thys vnderstandyng a iust man is taken respectiuely for hym that is accepted of God to lyfe euerlastinge. We must note also that as sone as we do obteine remission of synne, we haue also gyuen to vs the holy Ghost, when with faythe we do comfort vs after our fall. So that to our iustification is annexed and ioyned the gyft of the holy Ghost, which doeth nat begyn to worke in vs one vertue only, but also al other vertues, as the feare and loue of God: the loue to the truthe, puretie of lyfe, patyence, ryghte dealynge with our neyghboure, as here after I wyll declare more when I do speake of workes. The whiche vertues do nat merite remission of synne, nor yet are our iustyce: or iustification, for the whiche a man is accepted, and pleaseth God: bycause those vertues be nat thoroughly perfect and good.

A iust man

wherfore
we nat wit
for oure ve
tues.

¶ FVRTHERMORE when oure conscyence is full of anguyshe and tor= mente for synne, and doeth seke where= fore we are iustified, it doth nat inquire what vertues we haue, and what good dedes, but it doeth seke howe we may at tayne to remission of sinne, and reconci lyation with God. Oure conscyence is vexed and troubled aboute the wyll of God, nat beholdinge what we our selfe haue done that is good, or what vertues we haue in vs. But in case we haue any vertues whiche be of any estymacy on, yet oure conscyence doethe nat laye and compare them with the iudgement of God.

¶ THEREFORE they whiche do interpretate thys worde Iustyficacyon to be an infusion of vertues they do nat attende and marke that in thys case we reason of the remission of synne, onlye, of the peace of conscience, and reconcili ation with God. For we do seke howe we may be iustified, whiche is howe we maye haue remission of synne, makynge one necessarye conclusion, that God is mercyfull to vs. It folowethe therfore necessaryly that iustification is to be ta ken for the remission and forgiuenes of sinne, for the fre acceptation of god, and for imputation of iustice.

Iustificatiō

Grace

¶ Grace.

GRACE DOETH SIG= nifie the free acceptation and mercy of God, promysed to vs for Christ sake, wherwith is ioyned the gyft of the holye Ghost, as witnesseth Paul Rom. v. cap. howe muche more the grace of God and the gyft in grace, by the which grace is vnderstanded the free reconciliation and by the gyfte in grace is mente the gyft of the holy Ghost, with the renewynge and begynnyng of a newe and eternall lyfe. For in the forgiuenes of sinne as I haue sayde is conteyned the gyft of the holy Ghost. It is the prophane and vngodly Philosophy of Pelagian to be detested, whiche holdeth opinion, that without the operation of the holy ghost men are made the sonnes of God and heyres of lyfe eternal. Otentymes therfore vnder the vocable of grace, is signified the helpe and woorke of the holye Ghost. But the pryncypal signification of grace is free acceptacion, as is sayde. Paul by Grace obteyned remission of sinne, beynge as muche to say as Paull for Christ sake obteyned forgyuenes of synne. Wherfore the Monkishe and vo-

Pelagians doctryne.

Grace.

Grace after the papistes doctrin doth signifie vertues and good qualyties whiche are in a man/ as when we saye he is a gracious man whiche is full of good dedes

pyshe exposition is cleane to be refused, whiche inuentynge and deuisinge a declaration cleane contrary to the mynde of Paul saying that by grace we do purchase remission of sinne, whiche is as they say, for our own vertues.

¶ AND that grace doeth signifie the reconciliation and free acceptacion promised for Chryst sake, many sayinges of the Scriptures do beare witnesse. As, ye are nat vnder the lawe, but vnder grace, perceyuynge that the iuste man, thoughe he be nat cleane and pure from all synne, yet is nat accused, bycause he is vnder grace, that is to saye, accepted and pleasaunte to God for Christe sake. For he wyll nat that man shall thynke hym selfe accepted and pleasant to God for hys owne vertues and good qualyties: but only for Christe his sake. As Paull Rom. iiii. cap. Therefore by faith and throwe grace that the promise myght be made fyrme, certaine, & stable. Oure owne qualities and vertues can nat make oure conscience certayne of remission of synne, but only for the free mercy promised for Christ. Wherefore: for this place, the glose of the Papyshe secte, teachynge that grace doeth signifie our owne vertues, is farre vnmete and notynge agreable. The. v.

cap.

cap. to the Romaynes, witnesseth the selfe same sayenge. Where as sinne was most aboundant: there was grace moste plenteous, that is the fre mercy of God dyd then shyne moste cleare, when the greatnesse of oure sinne is most perceyued and sene. We also then do fele that for none of our owne merites, we do obteyne pardon and remission of sinne but for Christ. And to the Ephes. i. cap. Predestenynge vs thorowe Jesus Chryste: after the pleasure of hys wyl, to the prayse lynge of the glorye of hys grace: meanynge none other thynge by these wordes, than that the free mercy of God, not our vertues oute to be commended and praysed. And to the Galathians. ii. cap. I do not contemne and dyspraise the grace of God, for if so be that our iustice is of the lawe, then Christ hath suffered in vayne. He sayeth not, I do commende and bost my selfe of my vertues and perfectnes: but I am prowde (sayeth he) of the mercy of God: Wherby I do beleue thorowe the deathe of Jesu Christe that God is mercyfull to me. And the seconde Epistle to the Thessalonians. ii. cap He gaue vs good hope in grace. He biddeth vs not hope and trust in our vertues, but in the fre mercy of God, promised for Christ sake. And to the Hebrewes

the

the.viii.cap. Lette vs drawe nere with a sure trust and confidence vnto the throne of grace, that is of the mercy whiche is promised. It is euidente by thys to se that by grace is nat ment our owne vertues. To be short what this word grace after the Hebrewe phrase doeth signify al learned men doeth know. Which maner of speakynge obserued it is easye to knowe the signification of the vocable. There is no man also so ignorante and blinde, but that knoweth that Paul for none other cause dyd incolcate and beat into oure heades this vocable Grace, than that we shulde be surelye perswaded that we are acceptable to God for Christ sake, and nat for oure owne vertues. Whiche sence and meanynge, by theyr durty gloses and wrastynges, is cleane inuerted, teachynge that we are iustified by grace, that is to say, by our own vertues. It is also to be noted that in thys word Grace doethe lye hydde a partyculi exclusyue, whiche as I haue sayde muste be diligently obserued. For these wordes gratis propter Christū, that is freely for Christe, doeth make the difference betwene the lawe and the Gospell. And albeit that I do speake thus muche of thys worde exclusiue, I do nat meane that repentaunce for our sinnes

with

with other vertues shulde be excluded, but onely the condicion of the dignitie and worthynesse of oure merites, that the fearful conscience may haue a firme and stronge comfort in Christe. For all oure promises of remission of sinne &c. without we do adde and include this worde freely, they be vnsauery and nothinge pleasant. All men which do make theyr inuocation and call on the name of God shall be saued. To the whiche wordes, if I shulde ioyne these wordes (yf they be worthy) theyr myndes shulde be thereat astonned and made afrayed. Wherfore the Gospell doeth crye out aloude this worde, freely, that thou maist call on hym, yf though thou art vnworthy. For thorowe Christ all they which call on the Lorde shalbe saued. More ouer the psalmyst sayeth. With the lord is mercy. If I shulde say towarde them whiche be worthy: in what case wolde the poore conscience stande: it wold ronne away for feare if it coulde tell whither. Fynally the Gospel wylleth that by this word Grace, shuld be vnderstand the free mercy of God promised for Christe. As though he wolde say, flye nat away, but drawe nere vnto the Lorde, and receyue with fayth the gyfte offered vnto the. For God wyll freely for Christe forgyue

The vnwor thy must call on Christ.

vs, whiche decree is certayne and immutable: if there be anye whiche do doubte in that, what soeuer they be: they do great iniury and despyte to the sonne of God, whiche is the onely pledge of this promyse, whiche promyse by fayth must be receyued,

¶ THESE wordes haue I reherced the oftner: bycause it maketh muche for the purpose, that thys excluspue be knowen of all men, whereby they learne to knowe wel what difference is betwene the Lawe and the Gospell. And that beruouse myndes and faythful hertes may thynke bercipe that they haue a sure and substancyal comforte offered vnto them that they maye ryse vp theyr selfes vnto fayth and inuocation in the tyme of all theyr harde busynesse and daungers.

¶ FOR in oure dayipe troubles thys fayth must be practysed and put in vse. Neyther the Gospell without these exercyses can nat be vnderstande, no nor yet true prayer can nat be made without thys fayth. As Christ hym selfe wytnesseth sayinge. What soeuer you shal aske the father in my name, that is with a sure trust and confydence of my name I wyl performe it. Here may you se how farre the christian inuocatiō and praier doeth dyffer and passe the prayer of the

Ethnyckes

Ethnyckes.

Our prayer must be without mistrust

¶ FOR they prayenge be in doubte, whether God regardethe the prayer of man, whether God be moued and hathe compassion on mannes calamities, yea or nay. On this maner to pray & to make thyne inuocation: thou doeste nothynge elles but dishonour and displease God. And yet for all that thus contumelious and spytefull are the inuocations of the wycked, beynge taughte and learned of the Monkyshe and Romyshe hypocrites to make theyr prayers, with dubytacion and mystruste, whiche is a thynge moste desperate. Agaynst the which most wicked opinion we must ponder and lay the sentences of Paul Rom̃. v. cap. By hym (meaninge Christ) we haue free passage and way in fayth. And to the Ephesiās v. cap. Thorowe whom we maye boldlye by fayth in hym to come nye. And to the Rom̃. viii. whiche syttynge on the ryght hande of God doethe continually pray for vs. Therfore no man can come to God but thorowe this mediator and Bysshop whiche beareth our prayers to him without any stoppe or let of any other. As to the Rom̃. x. cap. Howe can they call on him on whome they beleue nat. James also teacheth, lette the man aske in fayth nat doubtynge. And Mar-

thew.xxi. what soeuer you aske in your prayer beleuynge you shal haue it. Ther fore the way to make thy seruyce to god and worshyppyng of him trewe, perfect and pleasaunt, and also acceptable, is of necessitie to learne to knowe thys doctryne of faythe, and mercy which is gyuen freely.

¶ Faythe.

ABOVTE THYS VOcable and worde of faythe: many do make much a do agynst vs, whiche maketh vs to meruayle that there hath bene and is so greate darkenesse in the churche, that the very naturall signification of thys worde, which is in euery mannes mouthe, that all mennes eares are full of it, is so losse, forgotten, and vnknowen, that fewe do vnderstande it aright. The whiche losse of the ryght meanynge of faythe beynge much to be lamented: hathe associated to it another greater and more euyll: that it is harde and almost vnpossible, to plucke the enuetcrate and olde erronyous opinion out of mennes heades. The which certayne raylers, as Cocleus and certayne other (which do shewe them selfe to be

of

of a moze sadde and demure sozt) do most fyrmly and stronglye defende and maynteyne, with whom bycause they seke nat foz the knowledge of the truth, but how they may serue theyr owne apetyte and foolysshe blynde dilease: we entende nat foz to brawle and scolde: referrynge vs to the iudgement of vertuouse and learned men. Foz the Pzophettes and the Apostle do declare and shewe so plainly the verye true signification of faythe, that of no man which hathe hys ryghte wyttes it can be denyed. Faythe therfoze is nat only a knowledge of the hystozye of Chzyst: but it is a stedfast trust also in the mercye of God pzomysed to vs foz Chzyst sake. And to beleue that lykewise grace which is the free mercye of God: the gyft of the holy Ghost, and lyke euerlastyng is pzomysed to vs and that euen so it shall be perfourmed. Thus to beleue and to be agreable to the pzomyse couetynge and desyzynge thys heuenly comfozt, and there in foz to haue our repose and rest: when we do heare that god wyll be mercyful to vs foz Jesu Chzyste sake, it perteyneth to the inwarde parte of man the hert and mynde. Wherefoze when we do heare say that by faythe we are iustified, we maye nat imagine and thinke that we are iustified bicause that Grace.

faythe is a Godly and a worthy vertue. But when we saye that by faythe we are iustified, we must vnderstande this saynge relatyuely, hauyng respect to that thynge whiche I do receyue by faythe, beinge the free mercy promysed to vs for Christ sake, by the whiche we are made iust, pleasaunte, and acceptable to God. By thys fayth we apprehende, receyue, and knowledge the mercye of God makyng it fytte and mete for our necessary vse. For faith, and confidence, although I graunt them to be qualities: yet they be as all other vocables and wordes of affections to be taken relatiuely, that is to say, to be referred hauynge respect to an other thynge beside it selfe. As by thys example. Thys worde loue, is respectyuely taken to that thynge whiche is loued. Feare hathe hys abiecte that thynge which is feared. So the abiecte of faythe or confidence is that thynge which is trusted and hoped after. Thys maner of dialecticall reasonynge and proofe, nat so muche as chyldren but do knowe it to be true. The which that vnshamefaste and foule mouthed personne Messenger as bolde as Gawyn within tempest audacitie and oute of all season dyd reprehende. But I do appeale to the whole iudgemente of them that be learned

Faythe is a vocable relatyue.

ned men whiche knowe that vocables. relatyue, are to be vnderstande respectiuely, as it is sayde in latyne. Secundum dici, perceyuynge howe necessary is the vse of these smal and tryfelynge (to seme to) preceptes in matters whiche be of great import and weyght.

LYKEVVISE as these wordes folowinge are to be taken respectiuely. The confidence of his treasure, maketh the ryche man in tyme of derth & scarsty to be of a quyet mynd, and stomake, that is to say. Thorow his treasure the riche man is quyet. So when we saye that by fayth we are iustified, streyghte waye thou doeste remembre the correlatyue, beynge thorowe mercy for Christ sake promysed we are made iust. I remembre that I haue bene sometyme demaunded and asked thys question: Wherfore we must say. By fayth we are made iust, yf we wyl that man shalbe iust by the mercye promised for Christ. Wherto I answere sayinge, that these wordes ar correllatiue that one hauynge respecte to that other. By fayth we are iust, and by mercy we are iust. There must nedes be mention made of fayth, for as much as by some motion and meane we muste receyue thys gyft of mercy applienge it to oure commodities. And when we do

speake of faythe, our mynde doethe loke strayght way on Chryst, beholdynge the mercy which is frely promised for him, beinge thorowly persuaded that we are made iust, nat for our owne vertues and dedes: but for some thynge elles whiche is without vs and nothinge of our selfe: that is for Christ, the mediator, which sytteth on the ryght hande of the father callynge and intreatynge for vs. Thys fayth being in our mindes is nat a phantasy or an idel cogitacio, but it is a thing which struyeth and wrasteleth with the terrors and tormentes of our conscience, with sinne, with deathe, and with the Deuyl, whiche by huge and wonderous craftes doeth besege our sycke myndes: to dryue them if he myghte into the contempt of God, whiche contempte, vtter and most to be wailed, desperation doth folowe. As Cayn, Saull, Judas, with a great many mo, whiche rekenyng themselfes abiect from God: did incontinently with all furyous and outragyous madnes begyn to hate and dispise God. There be an other sort whiche passinge nat for God do thynke that there is no God at al, lyuing lyke epicures as Pharao, which when they be in the stormyth and troublous bronkes and daungers, do nat regarde, naye they do dispise the

worde of God, and the heauenlye comfort, not aydinge them selfe with fayth, but beynge as men broken and clene ouercome, do gyue place to the Deuill, which sayeth to them, there is no God whiche hathe any power, and that the worlde with al the contentes thereof is not gouerned by God, but that al thynges doeth liue and dye agayne, come and go again naturally. Contrary wise they which do gyue eare to the Gospel, that, to be cast downe into the extreame calamities and miseries, as it were into the bottom of Hel, and to be thence brought out and restored agayne, are the verye workes and ordynance of God. Those men do stare and comforte them selfes with fayth, they haue their refuge vnto their captayne Christe. Hym they knowe to be the conquerer: which breaketh the heade of the Serpent, whiche (as is before sayde) doeth distroye the workes of the Deuil, beyng and continuing alway from the begynnyng with hys faythfull louers. For they which be holpen of the sonne of God, are they which do banquische and ouercome the Deuil, not forsakynge the Lorde. And thys is the thynge, for the which the Deuyll doethe make all thys stirrynge and great romble, striuing with vs to make

bs to deny the Lorde, our fayth stedfast-
ly withstanding, and commaundyng bs
to stycke and to cleue fast to him, which
is our captayne, teachynge bs also that
there is a Lorde, which though he doth
punysht sometyme, yet he gructhe also a
free promise of mercy for hys sonne sake
whom he hathe gyuen to bs to be oure
helper, and promisinge to hys beloued
euerlastinge lyfe and felicitie. God ther
fore is both seene and knowen in and by
hys worde: wheron mannes mynde sted
fastly with a perfect fayth fyxed, doethe
nat forsake God but knowledgyng hys
mercy, doeth cal on hym lokyng for de-
liuerance, submyttyng hym selfe all to-
gyther to the wyl of God. Who hath the
prayse of the victory but onely Christe,
which saieth without me you can do no
thyng. Those men which haue proued
thys by experiēce in theyr owne lyuing
and inuocation maye vnderstande thys
doctryne of fayth, and also iudge that
we are iuste, that is to saye accepted for
Christ sake only. The which fayth must
be kyndled in bs with ỹ true knowlege
of God, whiche fayth I saye can nat be
kept and defended without greate bat-
tayle and fyght.

Fayth must be kyndeled with the knowlege of God.

NOVVE wyll I declare to you
bryngynge forthe the testimonie of the
scriptures

Scriptures, testifieng and teachyng vs that faythe doeth nat signifie onely the knowledge of Chriſte hyſtorycally, but also a ſure and ſtedfaſt confidēce of mercye, whiche doeth ſtriue continually agaynſte deſperation and contempte of God. Pauli to the Romaynes the. iiii. cap. doeth conferre togither the promiſe and fayth as correlatiues, that one reſpondynge to that other, teachynge that the promiſe of neceſſitie muſte be receyued by fayth. Ergo, Fayth doth ſignifie a confidence which dependeth onely on the mercy of God. The which teſtimony is ſo cleare and playne, that the Deuyll of Hell can nat withſtande it. Therfore (ſayeth he) by faythe and thorow grace and fauour that the promyſe may be certayne, that is: I do requyre fayth where by the promiſe of oure reconciliation may be receyued. To the Epheſians. iii cap. By whom we haue boldnes and corage with fre entraunce by the confydence, which is by faythe in him. What teſtimony can a man haue more excellēt I haue nat nowe to do with ieſters and raylers, but with bertuouſe and gentyll readers, whome I do exhorte and deſyre for the verye glorye of Chriſt, that they wolde weye diligently the teſtimonyes and witneſſynges of the Scripture.

Rom. iiii. i.

Eph. iii. ii.

Paul in thys place doeth excellently declare the nature of fayth with .iii. goodly vocables. By fayth (he sayeth) that we haue boldnes, we haue entrance, we haue confydence. The which vocables do nat pertayne to the historycal knowledge, which shulde discomfort vs if we shulde thinke, that then we shal come to Christ, when we shalbe founde worthy. It foloweth that fayth is to be vnderstanded, the trust of mercy, thoughe Cocleus wolde burst for angre, with al his cauilations. If fayth (sayeth he) and confidence, or trust in mercy be al one, wherfore shoulde Melanchton ioyne vnto fayth, confidence or trust of mercye, as effectes of foythe. Wysely forsothe and full of vnely wytte. As though that one motyon of the herte can nat be expressed and declared with sundry and diuers vocables. And for as muche as fayth is a motion of the hert, wherby we haue entrance to the Lorde, it can nat be taken onelye for the hystoryeall knowledge of Christ, which as I haue sayde wolde rather discomfort the myndes and consciences of men which are weake, then to comforte them and make them stronge, as to the Romaynes. v. Thorow whom we haue entrance vy fayth. The third testimony, to the Romaynes, v. cap. We

Rom. v. iii.

being

beynge iustified by fayth, haue peace. &c
Nowe the hystozycall knowledge of Chzist doeth nat sette the conscience of man at reste and quietnes, noz at peace with Chzist, but rather doeth augmente and increase terrozs and feare in vs, so longe as we do holde and kepe the opinion of the lawe. Foz what signe oz token moze terrible of the wzathe of God can we haue, than to cõsider that he neither coulde noz wolde be pleased with no kynde of sacrifice, but only with the bloude and death of his sonne.

☞ THVS foz to thynke that the merites of Chzist perteineth to none but to them, whiche of them selfe haue sufficiently merited, doeth nat minishe the terrozs of our conscience, but increasethe them. Ergo, then it foloweth that yt fayth doeth wozke this Godly feat and dede of comfozt in lyftynge vp and comfoztynge of the diseased and sycke conscience, why shulde nat we then cal this faith to be, and to signifie the confidẽce and trust of mercy. And foz as muche as Paull his selfe doeth shewe and declare that he doth speake of that fayth which doth fight and striue with the feare and tozmentes of the mynde: howe can oure aduersaries say that by thys fayth is vnderstande the knowledge hystozycall of Chzist.

Fayth doth comfort the sycke consceaces.

Christe. The fourth testimonye. To the Colosenses. In whom you are also risen again thorow faith, which is wrought by the operation of God. He doeth saye that we are sanctified thorowe faythe, that is as much to say, that God thorow a sure and stedfast confidence in his mercye is effectuously in vs. Iohn also the v. cap. Who that beleueth nat in the Lorde his promise maketh hym a lyer bycause he beleueth nat the testimonye and witnesse of God, that God hath gyuen vs euerlastynge lyfe, and eternal felicitie. Wherin he doeth remytte and referre faythe to the promise, requyrynge vs to giue faith and trust to the promise which who that beleueth nat maketh God a lyer. As thoughe the lorde wolde nat performe that which he hath promysed. To agree to the promise is nothynge elles but to haue confidence and trust of mercy for Christ sake. The fyrst testimonye. And to the Romaynes. iiii. Which agaynst al hope, where nothing was to hope, beleued vpon hope. I pray the most gentyll reder, can in thys place thys worde faythe and beleke be otherwyse expounded, than of the confidence and trust of mercy by the promise. We nede nat go farre about to seke the signification of the worde. Abraham is commended

Iohn. v. v.

what is to beleue the promyse. Rom. iiii. vi.

mended bicause he beleued that God wold perfourme his promise, although to hym naturallye it semed vnpossible. On thys maner must the good and Godly christians be instructed and taught in theyr fayth, that when we be most destitute of mans helpe, we may loke moost surest after the helpe and ayde of God, and so to kepe and holde God faste. It doeth folowe afterward in the selfsame chappter, where Pauli doeth conferre fayth and dubytacyon togyther: as layinge. ii. contraries one against an other sayinge. He doubted nat on mistrust, or els, he was nat feble in fayth: where he speketh of fayth, which wrasteleth with dubitation or mystrust in receyuynge of the promise. The seuenthe testimonye. Marke the. ix. chap. I do beleue Lorde: helpe thou myne vnbeleefe. In the whiche place the Euangelyste speakethe nat of the hystorycall knowledge, but of the perfecte and sure confidence and truste, whiche doeth aske, call, loke, and hoope stedfastly after the benefites of Chryste. As the hystory of the woman of Canany Mathewe. xv. cap. whiche beynge putte twyse from Christ: ye and with rebuke: did nat for al that ceasse to cal and make her petition with a meruailous discrete wisdome and sobrenes, refutynge the

Abraham hie fayth.

Fayth and mystrust are ii. contraries

Marke. ix. vii.

The fayth of the woman of Canany.

sayinge

sayinge of Christe, confessynge her selfe to be in dede vnworthy of the benefites of Christ: yet for the goodnes of the lord she trusted stedfastly after hys benefyte. The fayth of the which Ethnycke woman: Christ with his owne mouthe dyd extol, prayse, and commende hyghly, answerynge to her O woman thy faith is greate, so be it to the as thou doeste desire. Wherefore shuld we nat only in thys place: but in many other suche lyke histories of the Gospel nat doubt, but be certaynly persuaded that fayth doeth signifie a confidence which both doeth aske and also truste the after the benefites of Christ. Which feyth, seyng that it ought to shine and be as most principall in all our inuocations and prayers: it is necessary that al mē be instructed the right way of it. But cōtrary wise the enmies of goddes worde biddeth vs to loke on the life of Christe: they counsell vs to doubte & to be in mistrust, whether god will be mercifull vnto vs, and here our peticiōs ye or nay. The which doctrine is cleane contrary and repugnant vnto this most godly exaumple of the woman of Canany, and such other like, vtterly abolishynge the true worshippinge and right inuocation of god. The descripti on of Fayth to the Hebrewes. xi. capi.

h.bre. xi. viii.

doth

doth teache vs that Fayth doth signifie a confidence and trust, with these wordes. Feythe is a certayne expectation of thinges loked and trusted after. This is an exposition of this worde fayth after the bare grammer rule, as al lerned men doe the knowe. If it be an expectation: then it is a true confydence, or truste of a promise to be performed. Also, the Actes. xv. By faith purifieng the hertes of them. By this it is euident and playn that the hertes are nat purified & made cleane by the hystorical knowlege. For it foloweth afterwarde as it were an exposition of that same, with these wordes Neyther our fathers, nor yet any man hadde euer theyr hertes cleane thorowe the iustyce of the lawe. But cleane contrary he sayethe, that theyr hertes are clensed and made pure: yf they be made cleane thorowe the fauour of our Lorde Jesu Christ: wytnessynge, that by fayth is signified a certayn confydence depen dynge on the mercye of God promysed for Christ sake. Act. xv. xv.

¶ Romaynes. x. cap. All they whiche do beleue in hym shal nat be confounded or made frustrate and doyde of theyr beleefe. Here Paul doeth seperate the benefyte of the Gospell from the lawe, speakynge nat of the knowledge hystoricall Rom. x. x.

onely

only, but of suche a confydence whiche maketh vs certayne that God is mercyfull to vs for Christ his sake, and nat for the lawe. Which sentence is often tyme reuoked in the Prophettes, as psalm. ii. kysse you the sonne. Blessed be all they which trust in the sonne. By these wordes, the confydence and trust in the son must nedes be vnderstande. We are commaunded to knowledge and take him to be the sonne of God. On the which lord we are commaunded to put and sette all our confidence.

☞ FOR as much as the condicion of the lawe maye nat be added thereto (for Fayth can nat be parte on Christe, and part on the lawe) we must of necessitie take Fayth to be a confydence, wherby we are persuaded that thorowe the sonne of God we are deliuered frome sinne and tyrranny of the Deuyll.

ii. para. xx. xi.

☞ THE seconde of the Paralip. and xx. cap. Truste you to your Lorde God, and you shall nat fayle but be safe. The army was commaunded to call and to trust certaynly for helpe from the Lorde In the which place there is no speking of the historical knowledge: but we are commaunded to haue confidence, which doeth both cal and also loke for helpe of God. These testimonies I thynke do

sufficiently

sufficiently declare that Faythe doethe signifie confidence or trust in the mercye of God. And many mo exaumples, they which wyl rede may fynd. I know verye well that the Deuyll with all hys babes can deuise cautels and crafres ynough with cauillations, wherby they wolde go about to delude, peruerte, and inuert, and corrupte the ryghte sence of these testimonies.

There is no testimony of the scripture so plain but it maye be perwerted

☞ SVCHE is the wanton rolence nowe a dayes of wittes, that some ambicioulye in hope of prayse and honoure, and gaynge for promotion, some maliciously for cupl wyl, and some for mere hatred agaynst the truth wyl after theyr corrupt, malicious, and enuious iugementes, peruerte and falsefye these and all other testimonies of the Scripture, be they neuer so manyfeste. But ones agayne, for Chrifte sake: I desyre and pray al gentyl and good reders that they wolde ponder and wey with all diligence this interpretacion: and to cõsider what great inconuenyence and danger wold insue and folow to our soules yf we shulde admytte the contrarye, and wrong sence therof: that therby al hope and cõmfort is clene taken from our cõsciences: al true inuocation clene abolyshed: and Chrift his most profytable be-

nesse, not darkned only: but also plucke away. Wherefore we muste wipe and with moste sharpe pikes put of frome al our lyfe, & in specyally from the church all Sophisticall delusions and cauylati ons, and not to suffre euery man: nay no man to phantasye otherwise of this re: cable Fayth than we haue declared, as they do now at theyr owne libertie and pleasure, lyke to paynters with theyr co lours, some thys waye, some that waye. Lette the simple and playn veritie most necessary for the church be maynteyned and delyuered interly, whole, and pure, to our posteritie. Thys duety doth God requyre and demaunde of al men: but in specyallye of them whiche be the welles and heades of learninge and gouernors of the common welth: most due of right to the church of God. Beyng certaynly assured that there is no seruyce or wor: shyppynge more pleasaunte and accep: table to God: than is this. For after this maner are the sentences of Paull to be vnderstande. Abraham dyd gyue confy: dence to the Lord his promyse, and ther fore he was reputed iust. As who shulde say, Abraham knowledged that he was not iust for the lawe sake, or his owne vertues, consyderynge his owne natu: rall infirmities, which is the mother of

many

many vices, that is to say, of mistrust of Goddes promyse, of many wanderynge and wauerynge desyres and lustes. He remembred the offences commytted by hym, when he was amonge the Caldeis defylynge hym selfe with most vngodly worshyppinges. But after that he herde of the sede that was promysed (the lorde sayinge to hym) I wyl be thy protector and defender: then he beleued that thorowe the fauour and mercy promised of God he shuld obteine remissiō of sinnes and to haue God a mercyfull defender and sauyour. By that meanes was Abraham pronounced iust by Fayth, that is by the confydence and trust in the mercye of God, although he perceyued hys nature, to be corrupt, weake, noughtye, and vicious. Fayth also doeth nat onely pertayne to remission of sinne, and free acceptation of God: but also sometyme it hathe his outwarde obiectes, beynge about externe thinges. As was the faith of Dauyd about the fyghte and battayle with Golyathe. The whiche examples do serue also for thys our purpose. For thys Fayth whiche loketh after corporall ayde, must nedes be after that other Fayth, which goeth before, which receyueth remission of sinne. For the mind of man: can nat be persuaded in hym selfe

Fayth some tyme is about outewarde thynges.

that he shal obteyn helpe and succour of God, before he be surely certayned that God is and wyll be mercyfull to hym. The which rule doth shewe and declare that Paul doeth alledge the testimonies and scriptures of Fayth aryght, giuing vs instruction, how we shal behaue our selfes in our inuocation and prayer.

Augustine. ☞ VNTO the testimonies of the scriptures I wyl adde and ioyne the myndes and iudgements of the olde writers. Augustyne, doeth say. The Lawe maketh vs to feare God, but Fayth causeth vs to flye to hys mercy: wherin Augustyne declareth verye well that Fayth is not the historycal knowledge only.

Chrysostom ¶ CHRISOSTOM also in his commentarye whiche he dydde wryte on the Epystle to the Romaynes the thyrd chapyter. By Fayth (sayeth he) we do not onely loue God, but also we do beleue that we are beloued of hym, be we neuer so gyltie, and that our sinnes be forgiuen by hym for hys sonne sake. There is no kynde of worshyppynge more excellent than thys. No though thou shuldest abstayne from theft and murdre: that same dede can not be more pleasant and accepptable to God. Hytherto the wordes of Chrysostome, which though he do sometyme erre and go out of the way, yet for

thys poynt he deserueth no smal prayse and commendation. For he hathe sette forthe and paynted thys worde and vocable Fayth in his owne colours so liuely and so manifest (in that he sayeth that we muste beleue that we are beloued of God, ye though we be fawty and full of fylthynes, and that we through oure beleefe do receyue remission of sinne) that no man can more. The faythful man reioyseth and is proude, nat only bycause he louethe God, but also bycause he fyndeth at hys hand agayne great loue and profyte. For lykewyse as he loued God gyuynge and puttynge great confidence in hym, beynge a token of a great loue, so lykewise God loued hym beynge a great sinner nat only nat punyshyng as the lawe deserueth: but for hys stedfast confidence and trust in hys mercye makynge hym iust and ryghtwyse.

¶ Bernarde also is no lesse worthye of commendation: for that he writeth concernyng faythe, whose wordes are these folowing, written in his sermon of the Annunciatiõ. It is necessari (saith he) fyrst of all to beleue that thou maist and shalt obteyne remission of thy syn: none other way than by the pardon and moste gentill fauour of god. Thou muste also adde this vnto thy beleefe and trust of re- Bernarde.

mission of sinne: that for Christ sake thy sinnes ar forgiuen the. This is the testimonie and witnesse that the holy ghoste beareth in thy harte, saiyng to the: thy sinnes are forgiuen the. After this maner did the apostle define and iudge, that a man freely by feith is made iuste. This far gothe the wordes of Barnard, whiche hath many suche like sentences: beyng but of late, & not very many yeares past a writer, not ignorant nor voyde of these spirituall exercises and motions, wherby he dyd perceiue that the conscience could not be satisfied and set at rest without the trust of the mercy of god by feyth. whiche feyth he called as we do, the confidence or trust of mercy. I haue said before, that we do comprehende vnder this vocable of feith, the historicall knowledge also of ỹ life of Christ, with all the circumstances therof: and all the articles of our feith: so that when feith doth conceiue and comprehende this article of remission of synne, then doo we streyght way gyue trust and confydence without doubt that we shal receiue this benefite. Where as other, which going no further than ỹ bare hystorycal knowledge of Christ: at thys poynt makynge theyr stay, do nat beleue of the remission of synne, (accordynge as they do teache

and

and preach) that is: that men shal doubt whether theyr sinnes be forgyuen them ye or nay:

¶ I HAVE spoken sufficiently (I thynke) of thys worde Fayth, which to them that be louers of the truthe were sufficiente. Therefore nowe I entende some thynge to touche the Sophisticall cluision of Origen, and many other, whiche do thynke that thys saying and proposition (by Fayth we are iustified) is spoken figuratiuely by a figure whiche is called Synechdoche, meanynge that we be by the knowledge of the hystorye of Christ iustified. Thus they do vnderstande Fayth, thynking that Paul doth only commende our profession (that we be called Christians) bicause that the name of our profession (whiche is common to the euil persons as wel as good) causeth (as they thinke) oure vertues to be pleasaunt and acceptable to God, whiche vertues in the Turkes and Infidels shulde nat be pleasaunt nor acceptable. Thus this figure doth transformе and transpose the Gospel into the Lawe, turnynge the glorye and prayse of Christe into our vertues and that thinge which is the comfort of our conscience: to our greate discomforte and sorowfulnesse, here abolyshynge the doctryne of Faith

which is the truth or confydence of mercye. And wherfore do they doubt in this article of remission of sinne? bycause they do perceaue and fele that our nature is weke, feble, and ful of all doubtfulnesse and mistrust of the wyl of God. Therefore they do confyrme thys doctryne of dubytation, bicause they do persuade them selues, that the blindnes and darknes which we do bryng naturally from Adam with vs into the worlde: to be no vice nor sinne. As the Academical questioners: Philosophers which other haue done. The which figure beinge all togyther contrarye to that doctrine of Paull in the exposition of thys Epystle to the Romaynes. I wyl refute and take awai: with so manifest argumentes and and prokes: that they theyr owne selfe shal se and also say that all togyther is a wrye and amysse. We wyll byde by the wordes of Paull, which sayeth that we be iustified by Fayth freely, that is that we do obteine remission of our sinne, beynge reputed iuste before God nat for any of our merites, but by Fayth, which is the trust of mercye promised to vs for Christ sake only. We wil nat make Paul speakynge here in figures: we do nat chaunge his wordes, but we do lerne of him to take the true meanynge, as the

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nature of the worde, and the matter whi che the Apostle takethe in hande to dys= pute, doth requyre. It is very profitable and necessary to al good men to haue cer tayne sure testimonies of the Scripture wi h the confirmations of this proposi tion, alway redy and at hande: bothe to instructe other and also to styre vp true Fayth and perfecte prayer. The whiche vocables by vs declared and perceyued of you. I trust in the Lorde that this pro position. (By Faith we are iustified) is easy and lyght for euery man to vnder= stande. For the which cause at other ty= mes we haue gathered togyther for the of Paull many places for this purpose. Wherfore at this present it shalbe suffi= cient to haue touched the principall. In the ende of the thyrde chapiter to the Ro maynes. Paull mooste lyke a cunninge clerke, propoundynge this proposition: By Faythe we are iustified freely: vseth weyghtye and clerkly confyrmations, whiche mooste of all are to be printed in menne's myndes to kyndle vp our Faith that in al our perylles and dangers they may be alway before our eyes.

¶ THVS muche haue I spoken of Iu stification and of Faythe. Nowe wyll I declare some thyng concernyng the doc tryne of good workes, which are called workes.

Oure newe obedience.

the newe obedience: whiche necessaryly foloweth Faith. There be. iiii. thinges that we wyll speake of. The fyrste what workes are to be done, the second: howe they maye be done. Thyrdly, howe they maye please God. In the whiche thyrde part we wyl dyscusse whether we be iustified, that is to say accepted of God to eternal felicitie for that newe obedience sake, whiche be borne agayne in a newe kinde of life, and whether we be without sinne and worthye euerlastinge lyfe for our owne pureneſſe. Fourthlye we wyll treat of deadlye sinne whiche maketh vs voyd of Grace, of Fayth, and of the holy Ghost: consequently declaryng what are called venyall sinnes, and whiche they be.

What workes are to be done.

TO THE FIRST QVEstion, what workes are to be done, wherin it is right that we do lede the mindes of mẽ to the worde of God, that they may know that al their life as wel concerninge the conflicte of conscience as their outwarde dedes must be gouerned and ruled by the worde of God, as witnesseth the Prophete, saienge. The candle or lanterne to my fete is ꝑ worde of God. I do aunswere therfore to thys

question

question, that those wo:kes whiche are commanded to vs of God are to be kept and done: and that by the manifest wo:d of God. As the ten commaundementes in maner and fourme as they be declared and also exponded in the newe testament: yea and also if there be any other p:eceptes o: commaundementes pertey nynge to the outwarde lyfe: in the teachynges and lessons of Chri:ste and hys Apostles. This I do say bicause I wold nat that men shulde make and faine no newe wo:shippinges and wo:kes without the wo:de and commaundement of God. As dyd the Monkes, Chanons and Fryers, Nonnes, with other Popysshe p:elates, and nowe of late the Anabaptistes, whiche nat takinge the wo:de of God to councell, did inuente and pike out fo: them selfes, wo:kes after they: owne iudgemente and phantasies, makinge men beleue afterward, that they were sty:red therto by the holy spirite. The which may in no case be resisted o: cõtraryed, but obeyed by all lawes, right & reson. This was the cause of the dissolute and vnlawfull liuinge of the Anabaptistes. Wherfo:e here after it shalbe declared to you: what is to be vnderstãd and ment by this wo:des (to be deliuered from the Lawe) purposyng nowe in fewe

wo:de of God.

Monkes.

Anabaptystes

fewe wordes to shewe, that they whiche be regenerated and new borne by Faith as I haue sayde, do receyue the holye Ghost, that there may be begon in them a newe obedience or better maner of liuinge, a newe lighte, and life eternall, whiche is a beginning and an entrance into the lawe of God.

¶ THERFORE the Prophete sayeth. I wyll gyue and put my lawe into theyr hertes. Faythe of necessitie muste nedes go before this newe life, the whiche life must also folow as necessarily. Many sentences in the Scriptures bearynge therto witnes. Example. If thou wylt entre into heuen kepe the commandemētes. Also. Excepte the iustice of you do abounde aboue. &c. Fornicators and adulterers shal nat possesse the kingdom of God. And. The holye Ghoste doeth moue and styrre the hertes of men by the worde of God: to the which worde we muste gyue all our obedience. As Paull witnesseth, we are detters, that we doo nat lyue after the flesshe. For Fayth can nat stande in vs without repentaunce. For by Faythe we muste receyue the remission of sinne. And that man doth nat in dede aske and call for remission of sinne, whiche agaynst his owne conscience delyteth in mischiefe. It is nat the

out

outwarde discipline only whiche is requyred of vs. But the beginninge of the inwarde obedience, that is to saye, the godly motions of our herte agreable to the lawe of God. A man may se that the aduersaries of the truth, when they doo crye and barke good workes: they doo play as though they shulde teache chyldren how they shuld behaue them selfes in modest and honest wearinge of their garmentes, in theyr eating & drinking. Nowe and then peraduenture they doo speke of almes dede. But touchyng the workes commaunded in the fyrst table: they do playe mum: nat one worde for a good pounde: beynge as dum as a fishe. Wherfore is ꝑ: but bicause they knowe nat the doctrine of Fayth: therfore they can gyue no good instruction. But God commaundethe and requyreth of vs the workes of both the tables.

HE wylethe that we do feare and dreade the angre and wrathe of God agaynst oure inkyrmities & innumerable offences. He wylleth also that we beinge reconciled by the sonne of God do beleue that he hath receyued vs to hys fauour, that he wyll saue vs, that he wyll helpe vs. With this Faythe wyll he be called on. He wylethe that with thys Faythe we do bothe call and sureiye to

loke

loke and trust after helpe, as the psalme. Call on me. &c. He wylleth with this Fayth, that we do depende and hang on him, and nat to seke other aides & helpes contrary to his worde and wyll. These are the secrete and moste propre workes of a chrystian man which we must nedes vnderstande. The examples whereof are sene in those Godlye men whiche God hath sette before vs as maysters and teachers. In Abraham, Isaack, Jacob, Joseph, Samuel. Dauid, Jeremy, Danyel, and such lyke. He commaundeth vs also that we haue a whote and an ardent desyre: both to knowe and also to set forth abrode to all men the Gospell. This is the worshyppynge whiche he teacheth: for the whiche we are al chefely ordeyned, created, regenerated and called. As Peter writeth. Being called from darknesse, to shewe and sette forth to all men the benefites of God, and the psalme .34. I wyl confesse to the. &c. and psalme. 95 I wyl rendre and perfourme to the lord before all the people my vowes: in the porches of the house of our god. He willeth, that in the profession of the gospel we be constant, and in afflictions obedient, callinge and trustinge for helpe and succour from him. He willeth vs to take hede, that with our yll examples of lyke

we do

we do gyue none occasion of slaunder. He commaundeth vs to refute, hate and abhorre al wicked doctrines: and nat to carry kauell with the instrumentes and membres of the Deuyl: whiche do go about to obscure and darken the mooste clere, pure, and holsome doctrine of the Gospell. I go nat about nowe to make none exposition of the commaundementes: but yet I wolde councel all men alwayes, to loke earnestly on them, and to considre howe many, greate, and harde matters they do comprehende.

¶ Howe workes may be done.

To the seconde question: by what reason and howe maye so greate workes: both the inward and the outwarde workes be perfourmed and done, our weakenes being so great as it is. Although that the outwarde workes by mannes power and diligence may be somewhat likely, and skant so perfourmed, yet the inwarde discipline & worke being in the spiritual motions agreing to the worde of God: without the working of y holy Ghost can by no meanes be done as they ought to be. Therefore when that with Fayth the hertes of mē are erected and lifte vp with comforte,

then

then is giuen the holye Ghost to kindle in the mindes of men godly motions respondent to the lawe of God, accoꝛding to the saꝛinge of Paul, that we may receiue the pꝛomise of the spirite by faith Zachary the.xiii. cap. I wyl poure oute vpon the dwellers of Ierusalem the spirite of my grace, fauoure, and pardone. Mery godly coꝛsothe did this Pꝛophete set foꝛth and declare, the office & woꝛkes of the holye Ghoste in the hertes of the vertuouse. and also the righte woꝛshippinges that we oughte to do. He doethe name the spirite of Grace bicause that when by Fayth we are lyfte vpꝛthen we are holpen of the holy Ghoste, where by we are persuaded that God is mercifull to vs, and againe that we are acceptable to him.

FIRST therfoꝛe he doth declare and signifie to vs that faythe is stycred vp in vs by the holy Ghost, in the which motion and stycrynge the holye ghoste doth giue vs testimonie and witnes. As Paul sayeth. Foꝛ as much (saieth he) as by faythe we do knowledge the mercye and pꝛesence of god, we do then also cal on him, we do submit our selues to hym beginning al other true woꝛshippinges which vnder the name of pꝛaier the pꝛophete doeth compꝛehend. Foꝛ this is the

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chefe honour that can be done and exhi-
bited to god. It is therfore easy ynough
to be perceyued, that Fayth of the whi-
che we do speake, is the beginninge of
the inwarde obedience, good purpose or
intentes, (as men vse to call it). Ney-
ther can the fyrst precept which recheth
of the wrath of God agaynst sinne, and
also of his free pardon, haue any roote
or beginninge in vs, except thorowe the
hearing of the worde of God, whiche is
the Gospel with a strong Fayth we doo
certaine our selues that for Christ sake,
we do obteyne remission of our sinne.
For Fayth doeth beholde the son of god
in his kingdome, knowinge perfectly
that he is nat idle: but alway giuing bat-
tayle to the Deuyl, whiche continually
ragynge ouer mankynde: neuer ceasseth
with his cautels and giles to allure and
prouoke him to sinne, and other misfor-
tunes, for none other cause but to draw
him into desperatiō, with diuers kindes
of errors and other epicuris opinions,
whiche doo flatter and deceyue gentyll
and soft wittes. On that other side he
fyrreth vp tyrantes for to putte downe
and to suppresse with al cruelrie the
name of Christe. For as muche therfore
that it is manifest that the nature of mā
is so weake and feble, that without the

heuenly helpe it is nat able to banquish and ouercome so cruel & fierce an enmy, whiche neuer slepeth. Therfore Faith calleth to remembrance the kingdom of Christ, beleuyng stedfastly that he hathe ben contynually with his faythful euen from the tyme of his fyrst promise, whi che was, the sede of the woman shal trede to pouder and dust the head of the Serpent. The which promise by John is made playne, sayinge. Christ appered to distroy the workes of the deuyl. The Lorde was at hand with Jacob and blessed him with the holy Ghost: he was by Danyel, and talked with him: he doeth reygne so, that he is alway present with his members contyrmynge them with the holy Ghost, gydynge them agaynste the crafty gyles and deceptes of the Deuyl with all his assaultes. What maner and howe glorious these victories be: The examples of Dauyd, Ezechias and Danyel do declare, ye and Christ at the resurrection of ꝑ deade shal shewe those gorgious triumphes, which the worlde doth make lyght at: naye they do openly deride and laugh to skorne.

The fyrste promise.

☞ BVT to good men these battailes are well inoughe knowen: which in the tymes of perylles and dauugers muste practyse thys Fayth: knowledging and

callynge

callyng on Chryst theyr captaine: and so hauing confidence in him to fight with the Deuyl, remembryng the wordes of Iohn. Chryst came downe among vs to distroy the workes of the Deuyll. By thys, men maye se that Fayth is nat an ydle speculation or phantasy, but that it is a lyght which gouernethe all oure actes, ye and al our perylles and daungers. We may therfore by the helpe of the sonne of God, which reygneth, begyn this newe obedience, which lyke a valiaunt captayne neuer forsaketh hys beloued, puttynge into them his holye spirite. We may nat thynke that Chryst lyueth and reygneth in Heauen ydelly, as the Poetes fayned Iupiter to banket and to make mery in Heauen, nothinge regardinge what is done in earth. Such darknes is in the mynd of men, contemnynge and settynge lyght by God. The which errors by the lyght of the Gospell and by Fayth must be redressed. Of this practise and exercise of Fayth with true inuocation of God: what can the aduersaries of god say, and speke, which in the face of the Gospel and of Faith doeth inculcate and teache vs the Pirrhonious Philosophye of dubitation and mystrust.

¶ Nowe foloweth the thyrde question

which the olde writers haue not spoken of, so largely and playnly as they haue of that other twayne, beynge no lesse, nay more necessary

¶ Howe our workes may please God.

FOR as muche as in them which be regenerated remayneth yet greate imbecillitie and weaknes, not hauynge the feare (which they oughte to haue) of God: not burnynge in fayth and loue, seketh the helpe of man, more than the worde of God permitteth, beynge seduced with errore, and negligent in doynge their duetye and office, beynge proude and puffed vp with immoderat affections of loue and hatred, couetynge vnhoneste and vnlawful pleasures: and in their afflictiõs & troubles bendyng their bowes agaynst the lord, doubtynge, or rather dispayrynge of his mercy, are inflamed with vniust desyre of vengeaunce, doeth not with herte declare themselfe to God gentyll and louyng: not thankyng him yerely for his great benefytes, passyng not much whether the Gospel doth go backewarde or forward, not bewaylyng the calamities and miserable state of the churche, and of the common welth, not prayenge for

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the churche, and for princes: but beynge
set a fyer with vniust desyre of gatherig
togither of richesse, honours, and of
power, hatynge them which do shyne in
godly vertues and godlye gyftes, or ra-
ther cavlyng vp sclaunders on them: as
the contention of superiorytie betwene
the sister of Moyses and Aaron did
cause stubburnesse.

¶ FOR as much I say as these greate
vices do yet repygne in them: ye whiche
are borne againe in a newe byrth, vices
I say much contrary and repugnante to
the lawe of God, worthy deathe euerla-
stinge, springynge from the most pesty-
lent well and fountayne of al mischefe.
I say Originall sinne, that is the igno-
rance and want of the knowlege of god,
and frowarde turnynge thy selfe aware
from the wyl of God, (of the whiche by
ces Paul speakinge discriveth no small
deformite: but a great and monstruouse
cupii, saying, the sence, felyng, and pyc
king of the flesshe is mortall enemye to
God), it is manifest therfore that no mā
can perfourme and satisfie the lawe but
only Christ, and that in the newe borne
by Fayth, there doth remaine sinne con
trary to the lawe of god, and worthy
euerlastynge death without they be for-
giuen. Syth that this is true: nat onely

in the scholes, but also in mens mindes
thys questiō being reasoned causeth no smal
perylles and contention within man, t
sonyng with other, yea, and with they
owne selfes, whether they please God
ye or nay: secondly howe this impure
and imperfect newe lyfe can please God
beynge so full of vnclennesse.

☞ IT is necessary therfore that men
be taughte to vnderstande and perceyue
both of these doubtes. For the hypocrite
(so feble and weake is they^r nature) de
stande muche in they^r owne conceyt re
gardynge and settynge muche by they^r
owne vertues, thynkyng that they be
strong ynough of them selfe, makynge
the naturall vicious inclination of the
flesshe no sinne or very small: do thynke
them selfes without sinne, that they be
able of they^r owne strength to perfor
the lawe of God, and woorthy to obteine
the lyfe euerlastyng for they^r owne de
sertes and merites. This is the mynde
nat only of Hipocrites, but also of those
which in they^r iudgementes do folowe
they^r owne blynde reasons and phanta
sies. Such was the reasonyng of Plato
and of Tullye of the immortalitie of
soules, sayinge that those soules which
departed forth of the bodies most purifi
hauing least part of the dregges and fil

thynesse

thynesse of the bodies did flye vp to the ayre. Contrary wise: those soules, whiche departynge, were full of all fylthye lustes and foule desyres of the fleshly bodies, did continue styll on the earth beynge about the sepulchres and graues where theyr bodies were layde and buryed. Is nat al one matter that our religious fathers, bostyng and settyng vp of theyr merites semeth for to do Do they any thynge els than Plato or Tully. Although that the reason of man by his owne lyght and knowledge of him selfe can none otherwise iudge, yet the word of God doth testifye, that no man can satisfye the lawe, accusyng al men, and setyng before vs our mediatur, the only son of God. It is necessary therfore that those proud, arrogant, and carkles stomakes of Hipocrites be rebuked, as much as it is requisite, that the fearful consciences and weake myndes are to be comforted with the true comfort nat to mystrust the mercy of God (for that he hateth) but to haue a stedfast Fayth: and to learne howe the lyfe, maners, & workes may please God. Peter: when he was in the bote, beyng affrayde, sayde: go from me Lorde, for I am a sinner. Thoughe that Peter beyng in great feare did nat marke what he sayde his selfe, yet as it

doeth happen often tymes vnwares to a man being sodenly moued, he did simpel ly declare with his mouth what his hert thought. For he fledde from God, behol dyng and considering his owne vnwor thynesse. Lykewise all men beholdinge theyr owne vnworthynes, do flye from God, thynkyng that in so doing they do well to go from him, because they do seme to theyr selfes vnworthy. The whiche errour beinge fyxed in mennes myndes, the gospel doth reprehend, com maundinge all men though they be vn= worthy, to come boldlye vnto hym, tru= styng stedfastly on the mediator, which is the sonne of God.

¶ AND although as I haue declared a new obedience, (which is the iustice, in declaration of a good conscience) is very necessary, yet for al that they whiche be regenerated and newe borne agayne in Christ in a newe lyfe by Faythe and in= spiration of the holy Ghost, neyther do nor can fulfyll al that the lawe doth re= quyre. For in them (for al theyr newe byrth) remayneth our fyrst and original disease: nat to be set lyght by, bredinge and causyng innumerable ill affections in vs. Considering then that these vices are worthye and deserue euerlastinge death, ye those whiche be newe borne

agayne

agayne are nat iust, that is to say accepted or pleasaunt to god for theyr owne proper vertues, but thorowe mercy, and that freely: by a ful trust in the mediator Christ. Also they do nat merite eternall felicitie by theyr owne workes and vertues: but they muste be of thys opinion that they be heyres of euerlastinge lyfe by Christ, freely by Fayth: although they haue the newe obedience, or the good workes which consequetly must folow this Fayth.

¶ TO proue that none of al the godly and most vertuous men that euer were, can nat perfourme the requeste of ỹ lawe and that there doeth remayne in them sinne: ye after theyr regeneratyon thys sentence folowinge doeth proue.

¶ Psalme. 143. Thou shalt nat enter in to iudgement with thy seruauntes, for no liuing creature shall be iustified in thy syght. The fyrst epistle of John, and fyrst cap. If we shulde say that we haue no sinne, we do begyle our selues, and the truth is nat in vs.

¶ ALSO Romaynes. 7. cap. I do se and fele another lawe in my members striuing agaynst the lawe of my mynde makynge me bonde vnder the lawe of sinne. And often times Paul doth repete the worde of sinne, signifieng to vs that

i.

ii.

Synne. it striueth in vs alway against the Lawe of God, deseruing eternal death: except by Fayth, our pardon be obteyned, meaning by that worde sinne, nat onely the smal motions, styrringes and prickinges of the flesshe, but also the sharpe motios of the minde, that is to say, the mistrust of the wyl of God, abhorring the crosse nat beyng lift vp and erected with trust and gladnes in the Lord, as we be when we do fynd ease and helpe of our bodely diseases and sicknes. From the whiche diffidence and mistrust, riseth many euil and noughty myndes. Therfore the Apostle vseth .ii. vocables in the same text to the Romaynes, very propre and mete for this purpose. The fyrst is this worde striuing or fighting against: signifieng therby that like a most cruell enemy in an open feelde: it doeth fyght against vs and seketh al meanes & crafftes to wolde our mynd with mistrust in the mercy of God, with terrors and great feare, with pride, with trust vnto our owne wytte, and rightwisnes of our self, putting vs out of al care of God, and kindelingin vs the flame of all noughty lustes and fylthy desyres. The seconde vocable is this, (going about to make me captiue) the which is so sayde bicause thou shuldest take the better hede of him, whose

study

ſtudy is to haue vs in bondage, oppreſ-
ſyng the weake mindes, and at the laſte
takinge vs priſoners, thoughe we be a-
gayn deliuered by Chriſt. As when Mo-
ſes was ſnared and taken at the rocke, he
douted and miſtruſted. Dauyd alſo was
taken when he commaunded to nombre
his people, eyther decepued by erroꝛ, oꝛ
els by vainglory that he had augmented
and increaſed his kingdom ſo mightely
oꝛ foꝛ ſome ſuch like cauſe. We ſhal nat
nede to bring foꝛth many exꝑples: euery
vertuous man hath ynough of ſuche ex-
amples within his owne doꝛes, by their
owne experience, feling and ſeing howe
diligent and buſy our enmy is to ſeduce
and oppreſſe our minde with oure owne
opinions and phantaſies. Foꝛ the deuyl
doth neuer ceaſe to beſege the vertuous
and faythful men in ſpecially.

PAVL to the Coꝛinthes the fyꝛſt Epyſtle. 4. cap. I knowe nothing in my ſelfe wherof I am guilty: but I am nat foꝛ that iuſtified, which is as muche to ſay, though I haue good woꝛkes, whi-
che is the outward iuſtice and witneſſe of a good conſcience, yet foꝛ all that I am nat therfoꝛe made iuſt, that is accep-
table and pleaſaunt to God to eternall lyfe. But onelye by Fayth in Ieſu Chriſte. i. Corin. 4 viii:

Chriſt

v. CHRIST also biddeth his holye ones to call for remission of sinne with these wordes, and forgiue vs our dettes &c. commaunding them also to say: We
vi. be vnprofitable seruantes. Also the 129 psalm. If thou woldest marke & obserue our iniquities (good Lord). Lorde what man shulde be able to withstande them: he knowledged that he was burdened with sinne, yet for all that he perswaded him selfe that he was pleasant and accep table to God by mercy, and so did truste and loke after helpe and helth, sayinge these wordes. My soule hath stande fast and continued in his worde, that is to say, by the heuenly promise I do susteyn and hold vp my selfe. I do go to no crea ture but to him: I loke for helth of none but of him: I do rest altogither in hym, trustinge in his goodnes that he wyll saue me. Also. Psalme. 18. Who doethe
vii. knowe mine offences and faultes? from my secret and priuie hid faithines make me cleane. It doeth appeare not only by this place of the Scripture, but also by many other places of the said prophete, that he spake not these woordes in hys owne person only, but in the name of al saintes, faythful and Godly men. Haue those mē they? own selfe? whō he calleth the seruauntes of God, sanctified by the

holy

holy Ghost, replenished with excellent gifres continuyng in exercise of Fayth, hauing gouernance and rule ouer great matters (As Abraham, Joseph, Moyses Samuel, Dauid, Esay) al togyther with one voyce they do crye (I saye) these woordes. What man doth knowe all our offences: from our secrete and priuie vices make vs pure and cleane, good lord. Wherfore the arrogant and proud boldnesse of the hipocrites, is much to be detested; whiche do boste and cracke that they do deserue eternal felicitie by their owne merites and woorkes, and as they do say, both worthyly and of duety.

¶ Psalme. xi. I haue sayde. I wyl confesse and knowledge againste my selfe (Lorde) mine iniquitie and vnrighteousnes, and thou shalt remitte and forgiue my sin. For this shal all men make theyr inuocation and praier, they shal cal and crye (for remission of theyr sinne) vnto the, in tyme conuenient. Which woordes witnesseth that al men of what perfectnes soeuer they be, must call for pardon of theyr vices and offences. Job. 4. cap. sayeth. I mistrusted and feared all my woorkes. Eccl. xx. The innocent before the is not innocente, that is to say. Although by mannes reason he hath not deserued to be accused, yet thou mayste

viii.

ix.

x.

accuse

accuse him.

¶ TO the Lorde be al rightwisnes: to
Dan. 9. vs perteyneth cõfusiõ and bitter shame,
that we are nat able to shewe abrode our
faces, which is as much to say. I know
ledge that we haue sinned, and that we
are iustly punished of the: it folowethe.
Confusion to vs is proper, to the truely
belõgeth mercy and pitie, that is to say.
I knowledge that we are sinners, but
thou for thy mercy sake, whiche is pro=
mised here ones agayne to our praier
and deliuer vs. The which sentence, the
Prophete afterwarde repeting, sayeth.
We pray the nat for oure rightwisnesse
sake, but for thy great mercy. These ma
ner of teachynges and preachinges are
repeted to vs with one consent of al the
olde fathers in ỹ scriptures. Our wicke=
nes is alway accused, we are commaun=
ded by Fayth to flye to mercy, thorowe
the sonne of God, promised whiche is
our mediator. Likewise Paul doeth nat
accuse one certayne kinde and sorte of
men, but without any exception he ak=
knowmeth al men to be guilty of sinne, on=
ly Christ excepted, before god, sayinge
these wordes, that all mennes mouthes
may be stopt, and al the whole world gil
tie before God. He concluded al men to
be vnder sinne, to the entent that al men

shulde

shulde knowe them selfe nedy of mercy. Also Paul sayeth He that is proud and reioyseth: let him be proud in the lorde. These and such other lyke sentences let good men set before them, that they may learne to knowe theyr infyrmyties to be sinne without doubte, and that they may feare the wrath of God, whiche is against sinne, and so let repētance grow in vs. It is sayde in the Genesis concerning the latter iudgement. Sinne shalbe at rest tyll it be reueled and made open. Wherin the carkelesnes of mankinde is described, which doth neither feare nor regard the iudgement of god. He saieth sinne shalbe at rest, that bicause the lord which doeth prolong and differ his punishmentes: all men wyll be slogardes without care: dispising the threteninges of god, but at the last, theyr sinne shalbe layd forth and set abrode that it can nat be hyd. There it shal nat rest, but it shal bring to mannes mind euerlasting terror and feare with horrible and soore paynes.

TO make our newe obedience and good life acceptable to God, three thynges are requyred. Fyrst we must beleue that man freely for Christe sake is acceptable. Seconde to knowledge our owne infyrmities and weaknesse to be verye

what is requyred, to make oure workes acceptable to God.

sinne

sinne, being sory and repentāt for those great vices. Thyrdly to comforte oure selfes, beleuing that those sinnes be forgiuen vs for Christe sake, after that by Fayth we are made the sonnes of God, being certayne that our newe obedience and worke pleaseth the Lorde, nat for theyr owne dignitie or worthines, but for the mediator Christe. Who beinge our Bischop doth offer vp and carieth to his father our prayers & worshippinges as Peter writeth. Offre you spirituall sacrifice acceptable and pleasant to god by Iesu Christ.

Spirituall sacrifice.

THIS Apostle setteth forth good workes goodly calling them sacrifices that is to say, the mouinges and affections styred in oure hertes by the holye Ghost. And yet for al that, this kynde of worshippinge beinge so holye: is none otherwise accepted nor pleasaunt to the Lorde, but only for Iesu Christ sake our redemer and Bischop, which dayly doth sue to the father for vs.

THVS must Christian hertes be instructed and styred vp to good workes God made and created man to be as a felowshyppe and company together, to the entente that he wolde be knowen amonge men, and to teache one an other the doctrine and knowledge of god and

of

of the sonne of God, as wytnesseth Stigellius in his verse as followeth.

Vtq; alios alii, de religione docerent
Contiguas pietas, iussit habere domos.

GOD also for man hathe ordeyned diuers kindes of degrees & orders as some to be the heades and rulers of the churches, some of vniuersities and scholes, and so forth in al other kind of rulers and offices. He ordeyned matrimony for the bringing vp of chyldren. The gubernaunce of the common welthes, and the kinges to be the heades and chief rulers: he hath ordeined warres and bying and selling betwene man and man. He hath ordeyned the church to be subiect to great afflictiõs and troubles. For what intent was so great a diuersitie of thinges ordeyned, but that oure Fayth might shine bright in al our dangers & perilles, ye and then to increase most, and that we shulde beleue that we are nat made to be distroied, but to be receyued of him and saued by Christ. To cal on him: to beleue that Christ is oure captaine, which putteth away ꝑ bronkes and assaultes of the Deuyl, helping vs, both in our priuate and publike busines

Bysshoppe. He that is a Bysshop, parson, or parish
preeste muste crye: Lorde open thou my
lyppes, and my mouthe shall pronounce
Scholemaysster. thy prayse. The scholemaister shal consi
der howe sore that Christe threatneth
them which giueth sclaunderous occa
sion of lyke to children, prayinge that
Householders. Christ wold vouchsafe to be in theyr stu
dies & to gouerne theyr maners. House
holders: let them consider theyr charges
likewise. Good Princes also must sette
Princes. theyr churches in a good and conforme
vnitie, and concorde, punishing the epi
curious persone, liuing in all voluptu
ousnes of life, passing neyther for God:
nor for the Deuill, and to se good order
and rule among the people: chastenynge
theues, vnchast liuers, and lyers: to se
that the right be ministred, euery man
to haue his owne. The Deuyll styreth
about labourynge to disquiete and dis
turbe the quietnesse and tranquillitie
of the church, the common welth: ar
ming tyrantes against the worde of god.
Wherefore let Princes be burnynge in
Fayth: beleuynge that Christe is theyr
helper and distroyer of the worke of the
Deuyl.

¶ To be short likewise as inuocation
vnd prayer: so muste Faythe glister and
shine in al our workes & dedes. Although

that

that the vertues and workes of good mē
do not deserue and merite eternal felici
tie, and remissiō of sinne, being nat able
to bye and to purchace euerlastinge life
(for no man can fulfyl the Lawe, beinge
contrary to al reason, that the merytes
of Christ shuld be referred to our work
and merites, making the promise vncer
tayne if it shulde depende on the condi-
cion of our worthines) neuertheleſſe a
newe obedience otherwise called good
workes must necessarily folowe Fayth,
which obedience then, and nat before
hath the beginning: when by Fayth we
do receyue the holy Ghost, which faith
and holy ghost we do cast away from vs
as often as we do lese this newe obedy-
ence, transgressing the commandement
of god against our conscience. For these
twayne, Faythe, and a wyll to do or to
worke against conscience, can in no case
dwel togyther. To this effecte perteyn-
eth many sayinges of workes, with
hert we beleue to our iustificatiō, with
mouth we giue knowledge to our salua
tion. All our whole obedience must be a
knowledginge and a confession, that is
must be referred to the glory of Christ,
and furderance of the gospel. For albeit
by Christ we are made iust, and heyres
of lyke euerlasting: yet must we haue itil

Fayth doth go before and good work doeth folowe.

Fayth and mynd to do yl are neuer togyther.

this obedience, which is pleasaunt and acceptable as I haue said, being nat possible that faith can be without this obedience. Paul beatynge therto wytnesse sayinge Let vs be cledde with an other garment: leste we be founde naked. For Christ his sake, life euerlasting is giuen to none but to them which do beleue, in the which Fayth beginneth euerlasting lyfe, which begynning is the newe obedience and workes. Our workes be excluded that Christ maye haue his owne honor and prayse, that ỹ promise myght be certaine, and that we may haue a sure comfort and consolation against desperation. The theefe hanging on the crosse being conuerted had this new obedience repentyng and lamentynge his sinne. A great lighte of Faythe did shine to vs in this abiect person, the Lorde declaringe by this example to vs, that he doeth preserue and restore the church when it seemeth most destitute of helpe, and lyke to be ouerthrowen. The apostles seinge and perceyuyng the great troubles and paynes that their maister was in, doubted of him: thinking that he was forsaken of God. But this poore theefe was nat discomforted, for all that he sawe Christe on the crosse, but called on hym for helpe, hearing him before saye. Father

wherfore ar oure workes excluded from iustification.

The Theefe on the crosse

he compareth and conferreth the stedfaste Faythe of the theefe with the vnstablenes of the Apostles.

ther forgyue them: he hard of ꝑ workes of Christ: and what he professed. He marked the natures of thinges, bearing witnesse to that same, the darknesse of the sonne and the erthquake. Therfore with a strong hert he called on him, saringe. Remembre me Lorde when thou doeste come into thy kingdome. What a great matter of Fayth was this, that he wold knowledge him which suffered lyke punyshment with him: whiche shulde dye with him, to be the Messias the forgiuer of sinne: the giuer of lyfe euerlastinge: and that shulde (death being ouercome) reygne a kingdome after this lyfe. The Apostles before ꝑ tyme did thynke that the Romains being expulsed, he shuld be an erthly kyng: but this there declared, that he which there suffered death with him: after death shuld reygne. Whereto Christ giuing euidence saide that he hys selfe shulde reygne, that he was the gyuer of lyfe eternal, giuing to him absolution, and the Gospell of euerlastinge lyfe, to kindle and confyrme his Fayth, sayinge. This daye thou shalte be with me in Paradise. Wherwith this poore there being made strong and confyrmed did knowledge and confesse that he had lyfe euerlastinge giuen to him, nat for his owne merite and deseruing, but for

this Lorde sake declaring as sone as he hadde this Fayth and comfort the newe obedience towarde God. Marke therefore I praye you and se howe that thys Apostle hangynge on the tree did teache nat only those which were there prelēt, but also the church which was to come:

¶ What a good spectacle is sette before vs, wherby we may lerne that by Fayth freely we are saued by Christ, nat excludinge for al that repentaunce and other good workes.

what are to be noted in the theefe.

¶ In the which theefe is to be noted, repentance, fayth, inuocation, confession, and the office of a preacher. Which forsothe are the chiefe and principall good workes and kinde of worshippinge that we cā do to God. There is also an other maruellous godly lesson to be obserued and i especial necessary, in that thi good theefe rebuked with sharpe wordes, that other theefe his felow, which there was hanged with him: defending the glorye of God: bicause he spake blasphemously of God, giuing vs example howe to rebuke and reprehend the teachers of wicked lerning contrary to the word of god with tyrantes and al such other which are full of blasphemy persecutinge and speakinge yll of Christ in his members.

what is to be vnderstand by that thys theefe rebuked hys felowe

The which preacher may well be likened

ned to them in these oure latter dayes. Wherefore let vs heare him diligently both considering the example and also folowynge of that same.

¶ FOR as much therfore as our newe obedience is pleasante and acceptable to God as I haue shewed you: although that the lyfe euerlasting is giuen freely for Christ his sake, yet he doeth recompence our labours, dedes, and troubles sustayned for his sake. as he doeth testifie, your reward is great in heuen. And notwithstanding that of iust merite they deserue not lyfe euerlasting, yet they deserue other rewardes both corporal and spirituall. For the Lorde entendinge to maintaine and preserue his church doth liberally giue and distribute many corporall benefites, as maintcininge life with liuing competent, giuinge also a ciuyl peace and trãquillitie, with other thinges necessary and profitable for thys lyfe. We haue also nede of spiritual benefites, as wisdom, learning, strength, good successe to euery mã in his calling Therfore Christ said, first seke the kingdome of god, and then al thinge shall be throwen to you. Paull saith also, that pitifulnesse and charite hath her promyses bothe in this present life and in that other to come. Marke the. 10. chap. Oure good dedes are rewarded

shal receiue an hundredfold more in this life, but not without persecution. The fourth precept saith that thou maist liue long on the yerth. And Christ saith, giue you and you shal receiue againe. Math 5. He that giueth but a cup of water to one of these for the doctryne, he shall not lese his rewarde. Euery where in the Prophettes promyses of corporall and spirituall benefyts are cõteyned, as Esay 33. speakinge of the good and vertuouse sorte. Breade shalbe giuen to them, and they shal se their king glorioche: they shal lacke no foode, their comon welth shall prosper and be quiet: The widow Sarepton receiued into her house the prophet Ely, when there was great scarsite of vitayles. In the which dede, fyrst the faith of the woman, secondly her worke and thyrde her greate rewarde are to be noted and marked. The Prophete commaunded her to giue to him some meat, if she had any left, addinge therto a promise as the history declareth. The woman gaue to him for to eate, when she had nomore in her house for her selfe. This woman wolde not haue extended to so great liberalitie, if she had not ben of a stronge Faythe, thinking fyrst that God must be obeyed, and the Prophete succoured, and so did loke after the re-

These are goodly rewardes.

Faith. worke. Reward.

warde

warde and benefite promised of God. Therfore she receiued a reward of faith and charitie. For her house was mayntayned, and fed from heuen by ꝑ power of the Lorde tyl that victayles were better cheape, and wared more plenty. Her childe which was dead, was restored to lyfe agayne: by the which great miracle her Fayth was made strong and stedfast and the yonge man called vnto vertue. Whom Epiphonius doeth write to be Jonas the Prophete, which afterwarde preached to the king of Assirians in Ninyue, promoting and settyng forthe the worde of God. Jonas.

Likewise at all tymes godly and vertuouse men haue receyued not onely spirituall benefites, but also many corporall, to the preseruation of the church, some this gift, some that, as it pleaseth the Lorde to gyue, The lord preserued Paul frō al daungers, prouiding for him both house & meate, and al other thinges necessary, so longe as it pleased him that he shulde serue him in his ministery and office. Paul.

So Paull to the Corinthians writethe concerninge the plage of pestelence, saying, that god punished thē with that plage for their offences, and if they wolde repente he sayde, that then the plage wolde ceasse. Suche lyke are the wordes of Zachary.

Be you conuerted to me, and I wyll turne my face to you, that is as much to say, as I wyl swage and mitigate youre calamities and plages, if you wyll repent, nat meaning of one worke only to be done, (as though it were satisfactiō) but of the true conuersion and fruite, and declaring that same. By these examples rehersed, you maye perceyue after what fashion this newe obedience is acceptable to God, and what kinde of rewardes it hath. There be many thinges that may kindle a mannes herte to well doynge. Fyrste the commaundement of God. Secondly, Fayth is cleane extinguished if you do neglect this newe obedience, that is to say, if newe workes folow nat this Fayth. The thyrde is, considering that the lacke of this faith, and al other vices are punished with plages in this lyfe, and with paynes to come. Blyndnes, and sinne are great plages to vs: although there were none other. Furthermore it is nat only the promise which moueth vs to beleue and to be in a stedfast Fayth, but also the commaundement of God, which doth commaunde vs to gyue credite and beleke to the lon: it doth courage vs to practice our fayth in good workes, bicause that without suche exercise and practice oure Fayth

There is no greater plage then blyndnesse and synne.

doth

doth nat grow and increase, as it is declared, by the talent. Augustine saieth. Loue deserueth the agayne to be increased with Loue, speaking nat of our acceptacion but of giftes. Giftes do growe by vse of giuing, and deserueth to be increased. The greatnesse of the mercy of God also doth encorage vs, bicause it pleseth him to allowe this our miserable beggarly, and slender obedience, and nat only allowing it, but also reputing and taking it to be high honour vnto him. Many other thinges do corage vs therto as the rewardes necessary and expedient for this lyfe, for the warntenaunce of the church, with rewardes offered to vs of the Lorde at tymes conuenient for our Fayth, and the practice therof, as certayntie of meat and drinke: peace good successe in al our callinges, in our studies, in the gouerning of the church and of the common welthe, honeste and vertuouse chyldren. &c. These be greate rewardes: but the blindnes of the world is so great, that the commaundement of god, and mention of eternal payns doth nat much moue and styre theyr minds. They knowe nat howe necessary these corporal benefites are for vs and howe much it skylleth to vse them wel.

LET vs praye therefore vnto God

for

for our lorde Jesu Christe sake. whiche doeth pray for vs. to stirre vp vertue in vs, to teach and gouerne vs in his holy spirite, euen as he promised to giue the holye Ghoste to them that wolde aske and call for it.

¶ The fourth question.

As concerninge the diuersitie of sinne: when we say þ the dregges of the olde sinne remayneth in vs after our newe byrth, and Fayth also, it is necessary that we make a distinction of sinne, because that no man shall thinke that aduoutry and such other deuelyshe abhominations can be in place where Faith is. In my boke of common places I haue written large, as touchinge deadly and venial sinne. Wherefore nowe briefely I wyl shewe & teach the reder therof. When we be ones iustified by Faythe: then muste the iustice of our good conscience in good workes folowe and appeare of necessitie. This thinge doth the teachinge and doctryne of Christe teache and commaunde often tymes openly, and Paul the first epistle and firste chapiter to Timothie. The whole summe of the commaundemente is a perfect loue frome a pure herte, and

from

from a good cõscience, and from a faith nat fayned. It foloweth in the sayde chapiter, se that thou doest fyghte a good fyght, hauyng Fayth and a good conscience. Also the seconde epistle to the Corinthians and the fyrste chapiter. Thys is our glozy and reioyce the witnes and testimonye of our conscience. And the fyrst epistle of John the. iii. chapiter. If our hert doth nat cõdempne vs, we haue a good trust and confidẽce to god warde Wherby we are taughte that they can nat call and make theyr inuocation on God, which haue theyr intent to breake his commaundement against theyr conscience. Also the fyrste Epistle of Peter and. iii. chapiter. With al sobernes and feare, hauing a good conscience. And to the Galathians the. v. chapiter. The wozkes of the flesshe are manifest, aduoutery, whoze huntinge, wozshippinge of fozbyd thinges, which is Idolatry. They which so do shal nat enherite the kyngdome of heuen. Therfoze he calleth the manifest, bicause he condempneth the al ꝑ weting and wtheir knowledge do cõmit any thing of these against theyr conscience. Wherfoze Paul to the Romaynes viii. chapiter doeth make a distinction of sinne saying. If you do lyue after the flesshe you shall perishe and dye. If you

mortifie the dedes of the flesshe with the spirite you shal lyue. There be in godly men operations and dedes of the flesshe whiche are corrupt affections agaynste the which when we do fyghte in spirite that is to say, nat fayenyng and in Hypocrisie, but refreynynge them with the true feare of God, and a perfecte Faythe we do abide styl in Grace, hauinge styl in vs the holy Ghoste and Faythe, whiche thynge can nat be withoute greate Faith in the mynde, so manifold are the enticementes and troubles of the worlde and sodeyn motions of the flesshe.

¶ THE Deuyl is alway seking occasions, wherewith he maye entice oure mindes and drawe them to him. Where fore we hadde nede be alway watchynge contynuynge in Faythe and inuocation For the victory of thy battayle is Christ which doth ouercome the Deuyll in vs.

¶ BVT for all that our discipline and obedience must be present and redy callinge for helpe by Fayth. As Peter sayeth. Be you wakinge for the Deuyl goeth styl about lyke a raueninge Lion seekinge whome he maye deuoure. And as touchinge our discipline it is sayd. I do chasten my body bringinge it into bondage. Let the feare of God continually resyst our desyres and temptations. Let

Fayth

Fayth call for helpe and pardon of oure infyrmitie. Let vs marke the examples which do declare the greatnes of sinne. and the paynes both perpetuall and also present in this lyfe therfore. As Joseph being tempted and moued by the tentation of his Lady and maistres: nat without great battayle and fyght of mynde did resist the fury of the woman and the crafty assaultes of the Deuyl, he perceyued that the Deuyl went about fyrst to pollute him with sinne, and so to plucke him from God: to spyl and robbe him of the gift of ppbecie, to make him naked of al heuenly ornamentes and gyftes to rayse vp a sclander wherby the doctrine of Joseph shulde be had in lesse estimation and regarde, that God shulde be euil spoken by, and finally that the true religion, whiche was but newe spronge vp shulde be vterly extinguished and putte out of memory.

¶ So great a ruine and decay shulde so lytle, so small, and so folysshe a pleasure haue brought with it. For the Deuyll doethe se a farre of, workinge snares to oure distruction, which be inextrycable and vnpossible that thou shuldest euer come forthe of them, if thou doest ones fall into them. As Dauyd & many other vertuouse men haue had the experience therof

therof. Joseph considering al this matter what wolde folowe, didde stande vp strongly with Faythe against these entycementes and perilles dlinge this outwarde discipline, and callinge for the helpe of God. So our captayne the son of God by Joseph did ouercome & breke the purpose of the Deuyl.

Venyall synne.

CON this fashion when good and bertuouse men do striue against this infyrmitie, the infirmitie is commonly called venyal sinne.

COTHER sinnes there be cõmitted against our conscience, which we do cõmyt for the nones wyllyngly. And Paull sayeth. The worckes of the flesche are manifest, that is when a man againste hys conscience willingly doth breake the cõmaundementes of God: nat resistinge temptation, but flatteringe with his owne vices and noughty desyres. Openely, as Saull hatinge Dauid, or elles opẽly and outwardly in outward actes and deds. As Dauid in taking awuy the wife of an other man. They whiche offende on this maner do lese Grace, they shake of the holy Ghost from the. They do cast away theyr Faythe from them, in so muche that without they do repence, turninge againe to Faythe, departinge forth of this lyfe beinge in that misera-

ble

ble case, they shal perishe for euer.

THVS nede nat in this place reason and dispute of predestination. We will iudge and pronounce of our dedes, and of the wyl and iudgement of God, as the worde of God expresselv doth teache. If Dauyd had nat repented he had ben cast into euerlastinge tormente, as Saull. Mannes mynde is so vdle and negligent that it regardeth & passeth for no thing. Wherfore we must take good hede that we do nat flatter with that euyl, which may be couered with many colours and clokes, to make it appere to be good, honest and vertuouse. Let vs set before our eyes the worde of God, as he saieth. Thy lanterne to my fete is the worde of God. The which worde beareth wytnes, that for such sinne committed: grace is gone away, and the holye Ghost cast of, as to the Romaynes viii. If ye lyue after the flesshe ye shall dye. Example we haue in Mathewe. xii. The Deuyll returnynge backe agayne to them frome whom he was caste out. doeth bringe. vii. spirites with him of a more mischeuous nature then him self, and so entring in, causeth the later parte of their lyfe to be muche worse than that which was past. Also the we also in the. xiii. chap. speaking of the sede which was suffocated and stran

gled with the entycementes of ꝑ worlde and Paul the fyrst Epistle and .vi. chap. to the Corinthians. Go nat out of the way, for whoremongers, Idolaters. Theues. &c. shall nat possesse the kyngdom of God. Where he wytnesseth that he preacheth to them, which before had receyued the benefites of Christe. Then he warneth nat to lese those benefytes. Also the fyrst Epistle to the Corinthiās. v. chapiter. Be you nat ydolaters, let nat vs be whoremongers, as some of them were, and perysshed in one day .xxiii. thousand men. And the .v. cap. to the Galathians. They which so do shal nat attayne to the kingdom of God. It followeth. He that soweth in flesshe, shall repe distruction, he that soweth in spirite shal repe euerlasting lyfe. And the fyrste Epystle to Timothe. v. cap. He that taketh no care and charge for his owne familie, doth deny hys fayth and is worse than an infydel. To the Hebrewes. xiii. Aduouterous persons, and whoremongers the lorde shal iudge, and the second Epystle of Peter and seconde chapiter. If, when they haue receyued the knowledge of God, and of they; sauiour Iesu Christ, they haue ones escaped & fledde from the fylthynes of this worlde, and afterwarde agayne do suffer-them selfe

with

with the same vices to be entangled and ouercome, theyr latter tyme is made much worse than the fyrst. Mathewe.x. He that denieth me before men. I wyll denye him before my father in Heauen, Mathewe.xxiiii. He that continueth til the ende shalbe saued. Mathew.xxv. Go you from me ye cursed into fyer euerlastinge. I hungred and you gaue me no meat. &c. and.i. Corinth.xiii. And I had al Fayth and nat Loue, I were nothing Although that for our own vertues and workes we are nat iust, that is to say accepted before God, yet must we haue a newe obedience in vs (though it be nat perfect) as men which be ruled and led with the spirite of God, as the sonnes and chyldren of God. As the fyrst epistle of Iohn.iii.cap. In this are knowen the sonnes of God, and the sonnes of the Deuyl. He that doth nat iust is nat of God. He that loueth nat his brother abideth in death. My litle babes, let no man deceyue you: He that doth iustly, is iuste: he that worketh sinne is of the Deuyll. The nature of man is so weake and redy to euyl, that it doth alway extenuate and make smal the greatnes of theyr offences, makinge them eyther to be none (as they do flatter with themselues) or els if they be offences, to be very small.

But marke what bytter threateninges these be. What might be sayde more sore more terrible than these wordes. He that worketh sinne, is of the Deuyll, that is to say, he is bonde to the Deuil: he is led and gouerned by the Deuyl: being forsaken of the holy Ghost, and out cast from God: as the ende of him doth testyfy.

¶ WHAT a great heape of sinnes, calamities and miseries did there on fall of Dauyd cause. After that the noughty desyre and fylthy lust hadde ones got the hyper hande in him, thē he toke an other mannes wife. He commaunded her husbande to be kylled, and with him many Citezins good, godly, and vertuouse me were also destroyed. The name of God susteynynge and sufferynge great blasphemy. Then nat longe after the son moueth sedition agaynst his father. He taketh & vseth his fathers wyfe in whordome: so consequently folowing a most lamentable and pyteous distruction of many thousandes of the Citezins. To be short, sedition is the mother of many euyls. By the ydolatry of Salomon what mischefe did insue and ryse.

The ydolatry of Salomon.

¶ THE kingdom of Israel was torne a sonder, they continued in perpetuall ydolatry and deadly warres. The fal of Adam, did it nat bringe great and many

The fall of Adam.

euyls

euyls into this worlde.

THIS is the mynde of the Deuyl to worke suche crafftes for vs when he perceiueth that we make light of sinne, flatering our owne affections, giuinge to them the bridle and reyne at large, whereby Fayth is extinguished. For Faythe which asketh remission of sinne can nat be in them whiche haue their delyte in sinne, nat being sory, nor repenting theselfes as witnesseth this saying. Where shal God dwel. In a contrite hert which feareth my wordes. They wyl nat be deliuered from sinne, which wyllyngly delyteth therin. The teachinge of John warneth vs from whens sinne commeth howe great an enmy we haue, declaring what is the entente and purpose of oure aduersary: that we may learne to practice Fayth, and that Christe, in vs maye ouercome this great and cruel enmy.

Hytherto haue I declared to you the whole summe of the teachinges of ỹ prophetes, and the doctryne of the Gospell, concerning iustification or Grace, concerning our reconciliation, concerning Faith and good Workes. Wherfore for as much as this is playne and open, hauing no darknes or perplexitie, without Sophistical cauilations, when it speaketh of ỹ motions and stirringes which

be knowen to vertuouse mindes in the church of God, conteynyng no maner of folyshe questions, but settyng forth the glory of Christ, and makynge open the great infyrmitie and weaknes of man, being in al pointes agreable to the scripture, both of the olde and newe Testament, and for as muche (I say) as in all ages in the churche, all godly disposed people do find by experience this consolation and comforte to be trewe, most necessary and expedient. I meruayle greatly that our aduersaries be so blynd, that they can nat fynd in they^r hert to alowe it, and muche moze that they be full of furye and madnes, that with toothe and nayle they do openly resist it. But the Deuyll is in the cause, whiche diuers wayes doth poure in errors into mānes mynde, to the entent that the glory of Christ myght be obscured & made darke

LET godly men therefore pray that it wold please the Lord to preserue his owne worde and Gospel, that he do nat suffer it to be forsaken, and put oute of the waye, that it wolde please hym to gouerne vs with his lyght, and that in settynge and shewynge forth his truthe and veritie vnto al men, the foule darke cloudes which the Deuyl hath brought in, maye by the bryghte clearenes of his

worde

worde be vtterly expulsed. Finally that the contagious and stinkynge mysse of his traditions full of rotte and all infection, with this brennynge heate may be dryed vp frome the face of the earth.

LET our industry and diligence prouoke and stirre vp Christ towarde vs. Let lerned men endeuor them selues to set forth this great cause and matter, plainly, openly, and diligently, that our posteritie maye haue at oure handes without knottes or knorres, without Sophisticall and deuelysshe elusions, let them not refuse neyther payne nor labour in lerning therof, nor yet no kinde of punishment in professing and confessing therof. For without lerninge thys matter can not be made playne. And to beare the hatred and displesure of great heades, and worldly wyse men, which do resist the word, some for one cause, some for an other cause, improuing and condempning this matter. it is requisite to haue a manly herte and a good stomake. Good and godly men must contende and fyght spiritually vnder the banner and standerd of the Gospel, as Christ witnesseth. In this my father heuenly is glorified, if ye be my disciples bringing forth fruite bounteously. Wherfore lette vs

set forthe this doctryne faythfullye and truly, with al simplicitie and plainnesse making our inuocation to the Lord that it wold please him to gyue to vs his holy spirite and graunt vs increase therof

¶ TO this matter we wyll adde and ioyne certayne argumentes and obiections wherwith the aduersaries of God doth impunge this our iudgemente and mynde.

¶ THE fyrst & principal of theyr obiections, is borowed forth of the epistle of James, nat takinge him as he mente: but to make him for theyr dogged & stubborne proude stomakes, purposes and intentes.

The fyrst obiection of the papistes wherin they do founde theyr iustification by workes.

¶ NAT by Faith only but by workes &c. Wherto it is very easy and lyght to make answere being no great difficultie to him which doeth vnderstande James aright. James in thy place doth cal faith the hystorycal knowledge of Christ: for he sayeth. The Deuyl doth beleue. But Paul speaketh of fayth in his other signification, which is the certayne confydence and trust of mercy promised to vs for Christ sake. Wherfore James doeth reprehend and rebuke the error of those which do suppose them selues to be iust in that they do professe the knowlege of the hystory and lyfe of Christ (which is a thing

a thinge very necessary in dede as all o-
ther good wo;kes be, but that is nat the
truste and con;dence whiche we haue
wherby we do receyue remissiō of sinne
as it is manifest. And where he sayeth, þ
Abraham was iustified by his wo;kes
you muste marke and obserue the maner
of speakynge.

THE meaneth nat that Abraham fo;
his wo;kes is reconciled, but that the
wo;k; of Abraham being by fayth recō
ciled to God, ar after his reconciliation
pleasant and acceptable to God. Fo; the
wo;kes are a certayne outwarde iustice
of the Lawe, and are acceptable in them
which be reconcyled, but they deserue
nat remission of sinne, o; acceptation to
eternal life. Therfo;e he sayd that Abra
ham by his wo;kes is iustified, that is
as much to say, as the wo;kes of Abra-
ham are pronounced iuste, the which is
true in Abraham being iust and reconcy
led and beleuing. And truly it is neces-
sary that wo;kes do folowe, in the whi-
che our fayth may be lyuely and put in
practyce. Let vs go vpright in this mat-
ter and handle it in his owne kind with
out Sophistical babblinge. James doeth
nat treat and medle with that argument
that Paul speaketh of, but of that fayth
whiche is the belefe of the hystory of

Christ, whiche the Deuyll as wel as the faythful had. Wherefore the wordes of Iames are nat contrary to the wordes of Paul, nor yet to be alledged agaynste him, or agaynste any other parte of the Scripture.

¶ An other obiection.

The second obiection.

☞ IF thou wylt enter into lyfe, kepe the commaundementes. Ergo. then for our workes is gyuen lyfe euerlastinge, and nat freely to him which beleueth, you must marke distinction betwene the wordes of the Lawe and the wordes of the Gospell.

☞ THESE be wordes of the Lawe which must nedes be expounded by the Gospel, for no man shulde be saued yf he shuld be iudged by the Lawe, as by thys reason folowing appeareth. The keper of the commaundemente shall enter into lyfe: but no man kepeth the commaundement and Law: being therfore nat without synne (and so no man which is without synne shalbe saued) bicause he cā nat kepe the commaundement as he oughte to do.

Solution.

☞ Therfore you muste adde to those wordes (yf you wyll enter into lyfe. &c. that is to say after the Gospell, whiche promiseth forgiuenes of sinne, and iustification or imputation of Iustice for

Christ

Chriſte ſake, and ſo begynneth in vs a newe obedience which the Lorde doeth approue and allowe, ye though it be vnperfect, nat that it ſhulde be the prꝛce of lyfe euerlaſtinge. And ſo it is neceſſary that the commaundement be kept, and the Lawe taught, that repentaunce and fayth may growe in vs. But the Lawe alone is nat to be taught without the promiſe, which promiſe being taken awaye the Lawe is nothinge els but a miniſter of wꝛath, bꝛinginge death euerlaſtinge without ende. It is playne that Chriſte is the ende of the Lawe. Wherefoꝛe we may nat conſyſt and byde ſtyl in the lawe But when we do heare the Lawe pꝛeached to vs trymblyng and quakyng therat, we maye nat thynke that we be accuſed bicauſe we ſhuld periſhe, but bicauſe we ſhulde thereby haue occaſion to ſeke our mediatoꝛ the ſonne of God, whome let vs take to be gyuē to vs, that by him we may be deliuered frome ſinne, frome the tyꝛanny of the Deuyll, and extreame death. Therfoꝛe when that lyfe euerlaſtinge is begon in vs, then we do obaye the Lawe, and kepe the commaundements, as it is wꝛytten. I wyl poure foꝛthe on the houſe of Dauid the ſpirite of Grace and of pꝛayer.

¶ IF I hadde in me all fayth, and nat loue,

The thyr: obiection

loue, I am nothinge. Which is thus to be answered, as before is sayd. I cõfesse that loue is necessary, but the loue of God can not be, nor be accepteable, except fyrst by Fayth we do receyue remissyon of sinne, & imputation of iustice. Euery man maye inuente and deuyse of theyr owne brayne a loue of God, but the very loue of god, which is a perfect loue must be referred to the wyrkeling of ỹ minde and to the true motions in our inuocations and perylles. Some men there be whiche do doubte whether God doethe passe or regarde mannes necessitie and causes, whether that eyther prosperitie or aduersitie doeth chaunce and happen by fortune, withoute any prouision and gouernance of God, or nay. Some men feling and percepuyng in them selfe the angre and wrath of God, doeth in theyr afflictiõs & troubles fal down dispairige & rayling against the iugement of God. Of these great stormes and bytter shures of the mynde, preacheth the heauenly voyce, comforting the mindes of mẽ in the middes of the great waues & sourges of theyr troubles with the promise of the Gospel. When the mynde of man doth comfort and lyft vp him selfe with this Fayth knowledginge the mercye of god, then koldweth loue. It is necessary

therfore

therfore that faythe doethe go before whiche alkethe remyssyon of synne. The whiche feyth dothe not leane and depende of our worthynesse or deseruinges. Therfore thoughe that loue dothe folowe, it is not consequente: that for that loue we be iustified, but for Christ sake only. Men commonly do expounde this word loue of the loue of god and of our neyghbour, therfore I haue answered as touchynge the loue of god. But Paule in this place speaketh not of the loue of god but of the loue of our neighbour, which much lesse can meryte remission of sinne: Forgiue and thou shalt be forgiuen. Ergo. By our forgiuenesse & remission to other, we merite to vs our iustification. These wordes be exhortynge to repentaunce, as be many suche lyke in the prophetes, as Esai the. i. Cap. Cease and leaue you of from doyng euil and lerne to doo good. Then shall your synnes be wyped from you. The fyrste part of this is a precepte of repentance. The second part conteyneth a promise. Christ doth not say you shal obtein pardon for your pardon, but he commaundeth only that we do pardon and forgiue our neighbour. Afterward he doth giue vs knowledge of a promyse, which promyse is dependinge of an other thynge, than

The fourt obiection.

precept.

promise.

than of the worthynesse of our workes, what a trouble and vexacion wold it be to our consciences: if we shuld thynke that the pardon of god shoulde depende on the purenes and worthy dignitee of our forgiuenesse & pardon to other whi che haue offended vs: For be they neuer so well made frendes, those which were at variaunce, yet remaynyth some scarre & grudge of ỹ old displeasure. Therfore it is necessary some other cause & waye of remission of our sin to be sought, and so to kepe the true sence and mynde of ỹ Gospel concerning the free forgiuenes of sinne. There is also such an other saienge in Daniel. The fyrst part whereof perteynethe to pennance or repentance, as this. Luke and embrace iustyce, helpe the miserable wrõgfully oppressed, and defend the church against tyrantes and persecutours. The seconde part conteyneth the promise, as this. And thy sinnes shalbe forgiuen, thou shalt be heled and made whole of thy infyrmities. Repentaunce must nedes be, and yet our forgiuenes and pardon must be freely giuen and receyued by Faythe. For if the promise shulde be none otherwise a promise than we are worthy depending on oure worthynes, then it shuld be made voide and no promise, as Rom. viii.

Loue

¶ Loue is the pryncipall and chiefest of all vertuse. Ergo. for loue we are reputed iuste. ¶ I doo denie plainly the consequent, the reason is manifest for it wold folowe muche better if you woide saye, Loue is the cheefest and godliest of al vertuse. Ergo. Bycause we canne not perfourme that loue as we ought to do, we are nothing iustified for that vertue. If we had the vertues whiche the lawe of god doth require, and were without syn then we might be sayde well, to be iuste for loue & other vertues: but bycause of our wekenesse and gret infirmite is far from that parfection of the law, not begynnyng in loue as we ought to do, therfore the gospel setteth forth an other iustice teaching vs not for our owne vertuse but for some other thyng that is not in vs: that is for our mediatours sake, the sonne of god: to be reputed iust, but vnder a condition: that by feithe we do assure our selfe, that god is merciful to vs for his sonne sake. ¶ It foloweth that we be by imputation. that is to saye, bycause it pleaseth hym to impute it to vs. of his only goodnes and fauour, beinge made iuste, nat for oure owne vertues, though we seme to haue some beginnig of them in vs. But if a man wyll demaund and knowe the difference of ver-

The sylt of iesu you.

tues

Fayth. Hope.

sues, marke well. Fayth receyueth in this life remission of sinne. Hope is a lo kinge and a trustinge in dede after that thinge whiche is promised, that is oure cleane deliuerance, whiche is to come. Fayth is a consent, wherwith the wyll of man wylleth and receyueth the promise, so beinge made quiet and at rest, wel setteled in his minde, for the mediator the sonne of God his sake. And when the wyl is so contented, then the hert is at rest and wel pleased, receyuyng comfort and gladnes, which is the beginnig of a newe life. These motions foloweth Hope and Loue.

Loue.

¶ Bycause that Fayth doeth make vs certayne that God is merciful to vs we do call and loke for the other benefytes promised to vs. And so loue doth ryse bicause we do knowledge that God is nat yue, as the holy ghe reason of man doeth sayne, and that he is our frende, and no enmye to vs, as the Lawe doeth declare, And that he is a merciful father, takinge pitie of our great affliction & calamitie coueting to deliuer vs. Bearing thereto his selfe witnes by an other sayinge. I do liue and wil nat the death of a sinner By this way we knowledginge that we are receiued into Grace, and our inuocations herde, and granted to vs of god.

We

We do submit our selues vnto him, and so is kyndeled in vs a certayne reuerent loue and desyre to him ward, preferring God before all other thinges. Whiche loue in this lyfe is nat brennynge as it ought to be, but very weake and colde.

¶ They do lay for them this word and vocable (Rewarde), sayinge. The lyfe euerlastinge is called a rewarde. Ergo, good workes do deserue lyfe euerlastinge. The fyrste obiection.

I will nat seke any crafty interpretation of this vocable rewarde, but the thing and matter it selfe must be substancially wayed and pondered.

¶ The psalmist sayeth: Enter nat into iudgement with thy seruant, for in thy sight, no liuing creature shal be iustified. Also what man doth knowe and vnderstand our offences, which declareth that by our vertues we canne nat merite lyfe euerlastinge, making them to be the price and rewarde of the same lyfe. Before I gathered togyther many testimonyes whiche do teache vs that in those men which be regenerated a newe by the spirite of God there doeth remayne synne. Whiche testimonies in this place we must lay before our eyes. And let euery man examine his owne conscience, whether he had rather that lyfe eternal shulde be giuen to him for Christes sake, or to be

payed to him as a rewarde for his me-
rites. Thou wolde peraduenture say to
me.

¶ If so be that lyfe eternal shulde be gi
uē to him for Christ sake, thē men wold
nat care muche how e lytle good dedes
they did. Wherto I answere. That con
trarywise desperation doth cause greate
negligence in doinge well. And verely
they must nedes dispayre, which do ymā
gin that lyfe euerlastinge is giuen after
our deseruynge.

¶ The which daungerous peryl our fa
thers were nat ware of. Therfore Au-
gustine and Bernarde agreinge to the
Apostle his wrytynge, layde that freely for
Christ sake is giuen lyfe euerlasting to
him that beleueth, and as Paul forther
more doth testyfy with these wordes.
The gyft of God, is lyfe euerlastinge
thorowe Christ Iesu our Lorde. Thys
is no vncertayne gyfte, the Lorde com-
maundinge that we do beleue, and that
we shall receyue lyfe euerlastinge for
Christ sake alone, as Iohn the. vi. chap.
This is the wyll of the father: that all
men which beleueth in the son shal haue
lyfe euerlasting. This sayth doeth nat
consist without repentance, but it doth
consyder and behelde both partes of the
sayinge of Christe, whiche is. I lyue, I

wyl

wyl nat the death of a sinner, but I wyl that he repenteth and haue lyfe. But by which way? by the sonne, as he sayethe: this is the wyl of the father, that al men that beleueth in the sonne shalbe saued, and haue lyfe euerlastinge.

¶ Wherfore natwithstanding that repentaunce is requyred at our hande, we maye nat thynke that the condicion of oure worthynes is to be admitted.

☞ But clene contrary, repentance and trust of our owne merites, are repugnāt and of contrary effectes, and ende, as it is written. He that reioyseth, let hym reioyse in the Lorde. Thou wylt say to me agayne. Wherfore is it called a rewarde I say that although that lyfe euerlasting is gyuen freely for Christ sake: yea after that it is gyuen, it doth recompence our labours and troubles. I wyl make the to vnderstande it more playnly. This is the maner of speakyng of the Lawe. He shall gyue to euery man after his workes. Also they? rewarde shalbe plentiful in Heuen. The scripture speketh after the maner of the Lawe, concerning iustice, as though it shulde be of our worthynes, and likewise of Faith as though it were our vertues, saying the rewarde is gyuen to our vertues. But for all that, the Gospel teacheth vs, that we are nat iu-

for our worthynes: but by free acceptation, and that by fayth the benefytes of Christ are to be receiued, nat for the worthynes of fayth, bycause it is a vertue: but bycause it doth depende of an other which is Christ. This is the most ryght and playne answere, that can be made, without any Sophisticall cauilation.

¶ I wyll to these obiections of our aduersaries, adde and ioyne certayne of theyr croked and sophistical argumētes whiche beinge opened and made playne shal gyue much lyght to this disputatiō and matter that we haue in hande.

¶ The fyrst argument of ỹ Sophisters.

Iustice is an obedience to the hole law
Oure good workes be obedience to the whole lawe. Ergo.
By good workes we be iustified.

Oure good workes are no perfecte obedience.

¶ The seconde part of this argumente called the minor, is to be denyed, for our good workes are nat a perfect obedience vnto the law, for as much as the nature of man is repugnant to the lawe of god. As to the fyrst parte called the Maior. I say that is true, if we speake of iustice of the lawe. For the iustice of the lawe is obedience to the hole lawe. But bicause we can nat perfourme this perfect obedience and iustice to the whole lawe, therfore the Gospel doth offer to vs free iu-

stice

tice, ascribinge to vs freely of his goodnes that, which we can nat perfourme of our selfe. As Paul doeth declare by thys worde and vocable imputation. The which obiectiō is very profitable, shewynge the difference of the iustice, which is of the lawe, and of that iustice which is of the Gospel. It doth teache vs also that this worde iustice is taken somtyme one way, sometyme an other.

¶ Wherin the maysters of the sentence haue ben so foule begiled, which lernīge in Aristotle that iustice doth signifie an vniuersal obedience, do dreame that it is alwaye to be taken in that signification in the writinges of the Prophettes and Apostles, which is falle, as it is written in the Psalme. In thy iustice they shall reioise and be glad, nat meaning the vertues which Aristotle did wryte of: but respectiuely saying. Thy iustice, that is to say. The iustice which thou doest impute to them, nat of theyr deseruing, but for thy mercy, making them iust and accepted. The iustice of the lawe doth signifie obedience, as thus. I haue done iudgement and rightwisnes. But the iustice wherof the Gospell speaketh properly doth signifie respectiuely, the imputation or giuing of iustice to vs whiche we haue nat of our selfe, a free accep-

The iustyce of Aristotle

The iustyce of the gospell.

cation and receyuing to lyfe euerlasting wherto is ioyned the free gift of the holy Ghost. So when thou doest heare thy sayinge (to be iustified), remember the maner of speakinge of the Hebrewes, whereby is signified that thou art reputed & pronounced iust, or els made quite of thine accusation and vnrightwisnes

A iust man. A iust man doth signifie that man which is accepted of god to lyfe eternal. As the seconde Epistle to the Corinthians. v. chap. He made him, which knewe no sin to be sin, that by him we might be made the iustice of God, which is as much to say, that Christ was made gyltie for our sakes, that we might be acceptable and pleasant for his sake. This is grammatycally after the meanyng of the bare wordes, For this worde iustice is sometyme taken for the obedience of the law, sometyme it is taken for imputatiō of iustice being very expedient and necessary that euery man shulde marke well the difference therof.

¶ An other argument Sophisticall.

Workes which be againste the lawe of God, are sinne. Ergo.

Good workes are iustice.

☞ This consequent must be true (saye they) for they be contraries: bad workes and good workes. And the knowlege of

the

the one contrary, is the knowledge and declaration of that other. Wherefore it followeth that by good workes men are iustified, for as much as good workes be iustice.

Contrariorum eadem est disciplina.

☞ This is very lyghte and easy to be answered. It is true as they say, if that good workes were a perfect obedience. But bycause they be farre frome a perfect obedience, you maye soone perceyue that the argument is nat good, bycause they be nat right contrary. For noughty workes are right nought indede: but our good workes, are nat perfectly good workes, for as much as they haue much fylthynes and corrupcion in them, wher with they be corrupted. As by example. Pomponius Atticus: was both modeste and iust to the Citezins. But he douteth of the gouernance and prouision of god: he is without the feare of God, which marreth the rest of his vertues.

¶ The which argumente may sone begyle and deceyue them whiche are nat warned and taughte the subtyltie therof. Therefore the consequent of thys argument is false bicause they be nat clene and directly contrary. Lyke answere shall you make to thys argumente that followeth.

☞ An other.

All wo:kes do condempne vs. Ergo.
Good wo:kes do saue vs.

¶ I do deny your cōsequent, affy:minge that it is no ryghte contrarietie. For yll wo:kes are thoro:wly cuyll: oure good wo:kes are nat thoro:wly good, beynge bothe co:rupte and vnperfect. Example. Dauyd hath many good wo:kes, and yet he hath many vicious affections, as somtyme in doubting of the goodnes of God. The which darknes a greate heape of vices doth accompany: as to be without care of God: to haue confidence in thyne owne wysdome and iustice, to be without the feare and loue of God: nat to be in Fayth so ardent as he ought to be. I do knowe men whiche haue made theyr bost, that with this argument they haue bro:ken down the walles of thy opinīō of iustificatiō. But how folish & chyldish a thyg it is, ther is none which hath eyther eyes to se, o: eares to heare, but can perceyue, and iudge this matter.

¶ An other.

Synne is the hatred of God. Ergo.
Loue is the iustice of God.

¶ With this argument Eccius thought to bynde Bucers, and to proue that by fayth only we are nat iustified, and I thynke no boye of the parnil scholes, is so

The parnis of Oxforde.

so holy the and ignozant, but that can put this blowe aſyde wit̃oout any daunger. I do graunte that perfect loue is the iuſtyce which the lawe doeth requyze. But as I haue ſayde we are nat iuſte by the law. For it is vnpoſſible that loue ſhuld be befoze we art by fayth reconciled. After the which reconciliation, folowꝫeth a begynnynge of a newe obedience and lyfe, remaynyng ſtyl in vs great infyrmitie and wekenes repugnant to the lawe of God, which doeth diſdayne and rage againſt the iudgement of God, as the Pſalme. Be you angry, but ſinne nat Therfoze we muſt haue an other maner of iuſtice, which is the free acceptatyon of God.

¶ An other.

Iuſtice is in our wyll.
But fayth is in vnderſtandynge.
Ergo Fayth is nat iuſtice.

¶ The fyrſt part which is called the Maioꝛ is true, concernyng the iuſtyce of the lawe, which iuſtice doeth ſignifie oure owne qualities and vertues which are in our wyll. But when that Paull doeth ſpeake of the iuſtyce of fayth, he dotth nat meane our vertues oꝛ qualities, but our free acceptation & imputatiõ of iuſtice, that is to ſay, that we be made right wiſe by fayth, which are in dede vnright

wille. For he teacheth that men are re puted iust, & is accepted to God, not for our owne qualities, but for an other thyng without vs, and that is our mediato: the sonne of God, only by mercye. The which mercy must be receyued by fayth The which fayth is not onely a knowledge of the minde, but it is also a consentment and agrement to the promise, beleuing the promise to be true: wherto is requyred the motion and styrryng of the wyl, as lerned men doth knowe, which motion is both to wyl and also to receiue the promise & so to rest in it.

¶ This fayth is conceyued when we do assent to the promise of the Gospell wherwith when the trobled conscience doth comfort it selfe, in the selfe same moment the holy Ghost by the word moueth the hert to beleue.

¶ Another.

By fayth we are iust.
Fayth is a worke. Ergo.
By workes we are iust.

¶ By fayth we are iustified: not bicause fayth is a worke-qualitie, inuert in vs, but bicause it doth take holde of mercy: cleauinge fast to Christe: but to make it playne, you must turne this sayinge, by fayth we are iustified to his correlatiue, that is to say. By the mercy of God for

for Christ we are iust, but yet by faythe we must certyfy our selfes that the same mercy perteyneth vnto vs. And to the seconde part of this argument, called in latin the minor, I grant it true. For fayth is a worke, as other vertues be workes as loue, pacience, chastitie, and lykewise as al other vertues be vnperfect: so faith also sometyme is weke and feble. Wherfore we are nat iust for the worthynes of the vertue fayth, as for a worke, but bycause it doth apprehend and receyue the mercy of God. It is necessary that there be some instrument and meane, whereby the mercy of God must be trusted after wherby Christ must be loked on w the inwarde eyes, wherby also we must certayne our selfes, that Christ wil forgiue vs. Therfore we must aunswere to the minor, that faith is a worke, for the whiche worke sake, being taken as a worke, we are nat iust, but bycause it doth take hold on the mercy of God. Therfore it doth nat folowe that for our workes we are iustified. It may also be aunswered that this argument is nat good, bicause there is more concluded in the conseque or conclusion than is conteyned in the premises. For it maketh conclusion of iustification, wherof is no mētion made neyther in the fyrst nor seconde parte of

the

the argument, that is neyther in the ma
ior nor in the minor.

¶ An other argument.

By Grace we are iust.

Grace is a loue poured into our mind;

Ergo. By loue we are iust.

¶ To the seconde part I answere, that the ryght and chiefest signification of Grace, is to be taken respectiuely; signifieng the fauor or mercy, or free acceptation for Christ, with the which free acceptation is ioyned the gyft of the holy Ghost, which is the moost proper and right interpretation of this vocable Grace. And therfore they which expolde by Grace we are iust, that is, for the vertues which be in vs we are iust, they make an exposition cleane contrary to Paul, takinge away from our tyght the true comfort and consolation of our tycke myndes and consciences. If when we do make our inuocation and prayer: we do beholde our owne selfe, thinking that therwe shall come to God: when we are full of godly vertues, we muste not loke for the kingdome of Heuen before we do se these great vertues and perfectnes in vs. Truly our myndes wolde abhorre our impurytie and fylthynesse, and dispayre of the helpe of God. And the more that our myndes are vexed and

troubled

troubled, the moze they do ponder and consyder theyz owne vnclennes & weke nes of nature. Paul therfoze bycause he doth perceyue that we can nat bzing me rites wozthy saluation vnto God: there foze he doth set forth Grace, that is free pardon and acceptation foz Chzist sake. Therfoze, although thou canst nat bzing wozthines, and come wozthily to Chzist let nat foz al that to come boldly in with a sure confidence in our mediato: Chzist hauinge him therefoze as Paull sayeth our Bishoppe: let vs dzawe nere to the thzone and mercyful seate of his Grace.

Though thou be vn worthy let nat to com boldlye to Christe.

¶ These refutations I haue nowe ioyned to the matter of iustification, that they which do reason and dispute of the pzopze signification and meaning of this pzoposition (by fayth we are iustified) may hereby be sufficiently instructed. Foz I entende alway (God is my recozde) nothinge moze than to speake and declare that thynge which is both true and ryght, boydynge al maner of subtyl reasonynge, to instruct them whiche be learners howe they maye the better put away these crafty cauilations, whiche they do vse in the scholes.

¶ Therfoze I wysshe and desyze, that these examples may be pzofitable to many, both that the matter which we haue

handes

handeled and spoken of, may be the playner, and that they whiche be studious of knowledge, may with the better wyl gyue them selfe, and their whole mind therto. For these refutacions do declare that those men which shulde open these controuersies, beinge so intrycate and doubtful, had nede both to be lerned, and also wel exercised in suche matters.

¶ Let nat those men which do take on them the office of true opening and settinge forthe of the doctryne of Christe, thynke that they haue taken a smal matter in hande. Therfore I pray God that it wolde please him to gouerne the studyes of the vertuosly dyspo sed, and nat to suffre in his church the true know ledge of Christ and the lyght of his Gospel to be obscured and made darke, to the glory and prayse of him for euer.

¶ A M E N.

CAN APOLOGY OR DE FENCE OF THE VVORDE of God: declarynge howe necessarye a thynge it is to be hadde in the handes of all persons, which do beare the name of Christe, and beinge called Christians, are wyllynge to knowe his veritie.

To the myghtie and victoryous prince Edwarde by the grace of God, Dukes grace of Somersette, Lorde gouernoure of the kynge hys highnesse owne propre person, and Lord protector of the Realmes of Englande and Irelande, with the rest of the kynges dominions on bothe syde the Seas.



OR AS MVCHE as there is nothynge in this worlde more necessary and expediente for man (most godly disposed Prince) than the feare and also the loue of God, bearynge thereto wytnesse the wyse man, sayinge. The begynnynge of wysdome is the feare of the Lorde, not a scrupll and a bondmans feare, which engendreth hatred and malyce rather then loue: but suche a feare as the chylde bea

The feare and loue of god

ryng e

ryng to his natural father, for loue fea
reth to do that thynge which myght dis
please his father, the whiche loue and
feare of God, being nat only for any cō=
moditie or displeasure worldlye, no nor
yet for any thyng which might be com=
modious or contrary after this presente
lyfe: but to declare and shewe our selfes
nat to be ingrate, and vnthankful for so
great and manifolde benefytes: whiche
we haue and do daylye receyue at his
most plentifull and liberal hande: at the
hande I say nat of a nygard, but of such
a one, whiche nat only thynges cadewke
and mortal (al thynges being of his good
nes) but also that thing which for oure
ryght helth was most necessary, and to
him most paynfull (nat against his wyl)
vouched safe to graue: ye to the bloude of
his hert, that we shuld nomore but loue
and feare him.

¶ The perfect knowlege wherof, what
thinge can or may better teache and in=
struct vs, which wolde be fayne Christy
an men in dede, than the contynuall rea
ding of his most blessed wyll, declared
& left vnto vs of him selfe, by ꝑ mouthes
of the holy and vertuous men the Patri
arkes and Prophetes beinge inspired
with the spirite of his most heuenly god
hede, and after by the mouth of the right

Messias

The reding of the worde of god is the teachinge of to feare god and to loue him al= so without the whiche thou canste do neyther.

Messias promised to vs and exhibited ac
cording to the promise, to the confyrma
cion and stablishing of al his behestes &
louing promises, which at no tyme hath
promised any thyng which he hath not
ye with auauntage performed with
much more than we coulde of our frayl
weaknes, desyre, or wyshe. The want of
the which loue and feare, how great ru
ine and decay it doth cause and bring in
to the cytye of the Lorde, which is the
church or congregation vniuersal of all
them which professeth his name: taking
on them to do his wyl: it is so manifest
and open (the more is the pitie) that al
most in a great nombre, a man shal scant
fynde one, that lyueth in the true loue
and feare of the Lorde, in so much that he
may wel say. If I do fynde but one iust
man in the cytye, I wyl ceasse my wrath
from it, & contrary wise innumerable al
most al ꝑ world which passeth nat a good
haw. which ende of the same doth go for
ward, whether God or the Deuyl be bet
ter man, which neyther for the loue of
god, for his mercyes sake, nor yet for the
sharpe thonderbolles and threateninges
of his wrath, ones begynneth to redresse
and reforme to better, theyr lewde and
vngracious kynde of lyfe, nat squaryng
and playning it after the ryght lyne and

The eye of the lord

rule of his most blessed worde: but clean contrary euery man (as the Deuyll putteth into his head) doth hacke, maungle and choppe this most blessed and pure worde all to peces, to serue their owne purposes and most dampnable affectiõs, going about nat to make the stone fyt to the lyne, as the prouerbe maketh mentiõ, but the lyne and rular to the stone.

¶ O what a goodly pece of worke, and wel framed buylding wold this be? how euen and well proporcioned a matter, how excellent a frame. A frame? worthy forsoth to be put in paterne, for an example to al them which are most expert and cunnynge workemaysters. Howe longe tyme wolde it be if a man wolde thus begyn to buylde an house to dwel in, or a shyp to sayle with, or that he shuld make an ende and fynishe his worke? All men truly myghte most iustly laughe hym to skorne. Lykewise howe long tyme shulde that man lyue or that any kynde of vertues shulde take any rote in him, whiche endeuoreth all that he may, to make the Scriptures for his owne purpose of lyke and nat rather framinge his lyfe to the Scriptures? Howe great blasphemye is it to Goddes worde when we go about to flatter our owne selfes in our most detestable vices: by the exãple of the falles

of

of godly men, which by kraynes of this
flesshe, after they haue fallen, didde not
long lye styl but with sorowfull repen-
taunce and perfect confidence in the on-
ly mercy of God by the helpe of the holy
spirite did rise vp mãfully agayn. This
is the lacke both of the feare and of the
loue of god. This lacke of feare and loue
is thorowe out al the earth: begynnyng
at them which haue the keys delyuered
to them of the opening of the Scripturs
vnto the very lowest, and most (to seme
to) vyle and abiect person that liueth:
What a great nombre of soules are com
mitted to the cure and charge of the Bi
shoppes, to be fedde and made fatte with
the pregnant worde of God. What great
liuinges haue they gyuen to them for
none other cause, but that they shulde be
diligent therin. What rentes, what fees
haue they, more like Earles and Dukes
than pore spirituall pastors of Christ his
shepe. And nat vnworthy forsoth, but
vyght wel bestowed, if they wolde de-
clare them selfe no lesse desyrous, of the
helth of theyr flocke, than they be gredy
in gatheringe of theyr reuenewes and
rentes. God forbyd al shulde be of that
mynde. Some Byshops, without doubt,
I knowe of the contrary mynde and stu-
dy (whom I pray the Lord preserue and

Byshoppes

cõtinue in theyr good purpose) I thinke
verely, and you may say and affyrme al-
so that they be but some, nat many, the
lesse the nombre, the more to be lamented
The thynge it selfe euery where decla-
reth and openly testifieth, howe slacke
and loose they be in doyng of theyr due-
ty. As though to be a Bysshop were no-
thing els but to be mytred, to be promo-
ted with great rentes and knyghtes fees
and fynally to be called my lorde Bys-
shop. These glorious tytles many, nay
the most part do gape on both sides for,
they wyl nat lese one iote of theyr digni
tie, they wyl nat part with one locke of
wolle, to the comforte and succoure of
theyr shepe, ye though any of them (of
whom they had the wolle of) shulde pe-
rysh for colde. They wyl lyue of the pro-
fites and commodities of the auter, but
they wyl do no seruyce to the auter, they
wyl eate corne of the Ore, but they wyll
nat tread it forth of the strawe with the
Ore. They wyl (finally) haue al thynge
but they wyl do nothinge.

¶ Yet me thynketh to be a thyng reaso-
nable, that they shuld do some thyng for
theyr great liuinges: otherwise they ap-
peare to be consumers and deuourers of
those liuinges, which by most godly and
noble prynces were prouided and ordey

ned

ned for good mē, which wold be glad to do theyr duties. They do thike (but they are deceyued) that they haue done theyr duty sufficiently, if ones or twyse in the yere they do go about on visitatiō, whē the poore creatures, were better to haue them away than among them. For the Euangel or Gospel of god, is nat a whit the more preferred nor set forth, the repentance for sinne, the truste and confydence of mercy for Christ sake only, nat so often as ones mencioned. The commandementes are no thing taught how they shulde be kept. They do no more but seke and serche if a fewe of mannes traditions be thoroughly obserued and kepte, that the infringers and breakers therof myght be with most rygor and al extremytie punished. They do rebuke no vyces, as whordom, aduoutry, fornication, blasphemy agaynste the name of god, extorcion, neglect of the holy & blessed word of god, as thyngrs pertaynyng nothing to theyr office. And at theyr departing, they do leue ouer the poore flock (beinge neuer the better for theyr comming) suche pastors and shepeherds as to whom for theyr knowledge and lerning and muche lesse wytte, and muche worse conuersation of lyfe: a wise man wolde be lothe to committe the kepinge of his

Swine, more mete to be scourers of foul maters, than to haue the cure of soules. These be no curates, but gaylers and tormenters, keping the consciences & souls of men laden downe with yrons of their owne traditions, keping them in greate famyn and hungre, as leane as rakes, petishing for lacke of the heuenly fode, and cryeng out to your good lordship, meate meate for pore prisoners, nat of Newgate, but of the Pope his foule stinking and darke dungeō: being by most gracyous pardō quite, and our fees payed and yet for al that kept in most cruel durāce, lieng and rotting in colde yrons, that no man is able to abide the sauour. O that your good lordshippe might with your merciful eyes se and beholde, howe pitifully, howe bare and leane they loke, howe they be eaten with vermine for lacke of kepinge: there is no doubte but your good lordship wolde take pitie and compassion on them, wolde se them sette at large. And the lorde whiche doth se your compassion on them for his sake, wyll a thousande folde reward you agayne, that you shulde nat thynke youre labour yll bestowed. What is the cause of al these miserable calamities whiche the pore soules do abyde and sustayne? what is the cause, the Bishops, Persōs

and

and Curates do nat theyr dueties. For-
soth the lacke and want both of the feare
& of the loue of the lord: whosmost high
maiestie if they had in feare, neyther for
his threateninges and curses, conside-
ring al the woes, conteyned in the olde
and newe Testament for theyr negligēt
administration: or els if they had hym
in loue, for his great and vnspeakable
goodnes declared vnto vs al, they wolde
be sore ashamed ones to be espied with
so great a fault. But they feare neyther
God nor the Deuill. They loue him nat
for his great goodnes, nor yet they do
feare him for his threateninges. I feare
me, that there be many: I pray god that
there be none, which do thinke the spea
king of God and of the Deuyll to be, as
it were, but an olde wyues tale or fable
inuented by the policie of man and natu
ral reasō, to kepe men in an order while
they be in this lyfe, as did thinke manye
of the blynd Philosophers the Epicurs
thinking none other lyfe after this pre-
sent: did de liue in al kinde of delites and
pleasures. I trust in the lorde that he hath
sent an angel among vs with a two han
ded swerde to cut away cleane these dis-
cordes and abuses to his glory eternal.
What nede I speake of men of power,
which by theyr power and strength, by

Epycures.

Men of power.

no equitie nor iustice, agaynst cõscience and right, care nat a beane what wrong and iniury they do to the meane sorte, if that eyther house or lande, pastures or woodes doth lie commodiously for their purpose: and specially when it iorneth to any part of theyrs. Such as doth thus haue nat red the blessing in the olde Testament conteyned with the reward prepared for them, which do ioyne house to house, felde to felde, farme vpon farme, some one mã. xx. some. xxx. some. xl. scant xx, good mẽ which shuld be able to serue theyr prince at nede maynteyned, where in tymes past hath nat ben so fewe as. v. hundred as by experience in places nat long dayes paste was almoste founde to true. As for fynes, and incoms, with reysinge of theyr rentes they be so importable, so tedious and so heuy, that the pore tenantes or theyr yeres be halfe expyred shall be glad to lay the keye vnder the doore and runne theyr wayes.

¶ Such is the pitie we haue of our christian brethern, so lytle is the feare and loue of God among vs, ye which professeth the Gospell (which thinge make the wel for the Papistes to the sclaunder of the worde of God). As for the office of a iudge, what man can saye but it is moste iustly executed, vpright without parci-

Judges.

alitie

alitie, nat sauouringe of one man moze than an other, nat prolonging of sutes, in the fauor of the ryche, to the biter hu doing of the poze, nat takyng of gyftes, worthy to be compared to the courte of the Ariopagittes. which to auoyde pcr= cialitie, iudged al causes by night darke= ling. If it be any otherwise thā I haue declared, it is to be ascribed and imputed to none other thing moze, nay to nothig so much as to that, they be nat in feare of the iudgement of the lorde, which doth commaunde with these wordes. Iudge and minister right iudgement reu sons of men. There is no man that can fynde fault with those kind of men, which are occupiers, liuing by their labozius ben ter and trauayle. so vpright is their dea linge, so iust, so indifferent, that almoste no faith, no truth, no trust, no confidence is to be giuen to their othe, muche lesse to their worde and bare promise. What Occupyers. Theues. Murtherers. Aduouterers persons

Theue wolde steale and robbe to be han= ged on a gallow, if he were touched with the feare and loue of the lorde. Who wold be so stony harted to quel and slee his brother, for whom Christ did suffer and shedde his bloude? What man wold be an aduouterer, a fornicatour, a com= mitter of rape: if he had but one sperkil of the feare and loue of God, knowinge

that they whych do so shall not inherite the kingdome of heauen, iudged by sentence diffinitiue, without helpe of appellation to euerlastinge sorowes, excepte there be in this lyfe or they departe, a true and perfect repentance, with truste in the mercy promised for Christe sake.

Traytors.

What causeth so many ranke traytours and rebellions againste theyr moste lawfull kinges and gouerners, constituted immediatly vnder God, and by God ouer them, to kepe them in a good rule, quietnes, peace, and tranquillitie, but, that they do want and lacke the feare and loue of the lorde, the hygh king and gouernour.

¶ The want wherof the more and greater it is, the more ranke and poysonous are the treasons which are wrought.

Adam.

¶ Howe great an euyll this is, howe huge and foule, a monster of howe innumerable calamities and sorowes which we haue and do susteyne, this is a moste wicked mother: what thinge can better set forth or paynt, as it were in a table or in a glasse before your eyes more euidently, more lyuely than the great fall of Adam, beinge for lacke of the feare, and of the loue of the lorde, which brought vs into thraldome, bondage, and captiuitie of the Deuyl. For if he had loued

him

him for his benefites, because he was created, by him a heauenly creature like vnto his owne image, or if he had feared him, for feare to displease him, whom he found so good a lord, or for feare of breaking of his commaundement, as of hys heade and mayster (for he that is commaunded, is vnder him that doeth commaunde) he wold not haue transgressed, whose transgression is our transgression, whose fall is our fall. Oure sinfull lyfe and corrupt maners, beinge the reliques, dregges, and remenaunte of hys olde lore.

Cayn.

☞ What caused cursed Cayn to slee so cruelly, and vnnaturally his owne brother? What caused Pharao to persecute the children of Israel. What made kynge Dauyd to commyt abhominable aduoutry, not contented with one mischeuous dede, but also to ioyne and adde bloudy murdre, to stynkynge aduoutry, in sleying the husbande of the woman, with the most lamentable distruction of many mo. What caused Judas to be a traytor to his most louing mayster. To be truely certayned and assured, there was nothinge elles in the cause, but the want of the feare and of the loue of the lorde. O cruel and dampnable mischiefe commynge from the bottomlesse pytte of

Pharao.

Dauyd.

Judas.

Hell

Hell. What remedy and salue is to be founde for this foule sore? what is the cause þ it reygneth so much among vs christiās euery where, þ almost no feare nor loue of þ lord, is found in any place nay rather open contempt and blasphemy and dishonor to his most blessed and holy name? what man can expresse the cause therof: that this plage more to be feared than any pestelence, hath so infected the ayre thorowe al the worlde, that no man hygh nor lowe: what state, degree or dignitie so euer he be, hath escaped it. The foule botches and sores of Job did neuer stinke so sore to the nose of man, as thy maketh vs to be abhorred of god. stopping his heuenly nose, and turninge his merciful visage frome vs. Among our earthly phisitions which do take cure of bodyly deseases only (which bodies being neuer so wel healed, shall at the last go to corruption) the cause of the disease and sickneste knowen (being the chefe point of their science) the party which is sicke is halfe cured and holpen alredy. For lykewyse as in ministration of medecines, the cause of the bodily infyrmitie nat knowen perfectly, they do kyl, sley, and murdre, nat with knife, but with poyson, the party which seketh after helpe and remedy. So the cause and

Job.

sore

rote of the sicknes perceyued, the medy-
cation is made therafter, to the helpe
and comfort of him that complayned
and lamented his greke and infyrmitie.
Euen so agayne, of our spirituall infyr-
mities and sicknes (which kylleth nat
the body, ye oftentymes doth sende both
body and soule to the whorlpole of hell
(paste remedy and helpe if he commeth
ones into that place,) speaking our He-
uenly mayster and doctor, and spirituall
phisicion Christ (whiche knoweth all
our waters a litle better than we do our
selfes): to whom al our diseases and ma-
ladies are thorowly knowen, which sec-
cheth with þ instrument of his spirite, þ
very reynes of our backes, ye the depest
thoughtes and cogitations of our hert
declared the cause, the very principall
cause, and cause efficient of al our maly-
des: with these wordes. Quia non cog-
nouerunt me neq patrem meum: bicause
they knew neyther me nor yet my father
It folowerh therfore that if we knowe
him and his father, we welde both loue
and feare both him and his father. And
contrary wise bicause we know neither
we loue and feare neyther: nay we hate
and p:rsecute both. The ignorance then
of God, being the cause that we be voide
of all feare and loue of the lorde: what

mer-

maruayle is it, if we do runne headlyng into all kinde of mischefe, if we sette nought neyther by God nor by his worde if we regarde nat his precepte, his fruytfull teachinges and most beneficial promises? May truly Satan the father of ignorance, is nat so contented to let his disciples rest, at that point of lytle regardinge of the lorde his goodnes, but he doth stirre them to high treason against his maiestie, to open contempte and manifest blasphemy, to the defiance of his godhed, proclayming warre against his infinite power, with trompettes and heraldes of armes, of his owne begettinge and lendinge, dishonouring him, mintshing of his godly and imperiall tytles, those I say which do belonge of right, by his own purchase and great cõquest, to the heuenly crowne, I do meane the titles of our creation, of our redemptiõ, of our iustification, and free acceptatiõ (they giuing honor vnto the creatures, in stede of the creator) with lyke detestable, most dampnable, and heretical persuasion and opinion, in ascribinge part of our saluation, yea sometyme altogyther to our owne (worthy) deseruinges and merites, the prayse whereof he hys owne selfe lyke a most valiant captayne with no feyned sweate of his owne booy-

with

with no counterfeyted bloude, with no mocking death (for he was a right naturall man) and no man dyd euer offer so much as he) dyd obteyne and wyn.

¶ What meruayle is it, though such as they be, are traytors against theyr pryncees here in erth, if they do worke in huggar muggar theyr most pitiful and lamentable distruction, to the ouerthrowe of whole realmes, to the vtter castinge away and decay of common welthes, to the impouerishinge of al the worlde, to the mayntenans of theues, murtherers of the that are voyde of al pytye, against theyr fathers and mothers, of whormongers, aduouterous persons, rauishers of virgins, breakers and dispysers of the most holy state & sacrament of wedlocke and finally the very roted sede of al kind of mischieke.

¶ If therfore the knowledge of god causeth, the loue of god: so that without we knowe him, we can nat haue, neyther him nor none of his benefites in estimation and valour of a good strawe: it folowth consequently of necessitie, that the lacke of the knowledge of him, causethe the hatred and lytle good affection towarde him, or any of his workes. So that it folowth, that the cause that we loue him nat, is the cause we know him

nat.

nat. Nat as Judas knewe hym, whiche alway was present in cõpany with hym familier with hi, at borde & table with him, which kyssynge his blessed mouthe and knowinge him corporally, betrayed him. Nat as the Jewes knewe him, whi the scourging and beating of his blessed body commytted al kynde of villany, nayled his body to the crosse, and so forth as the hystory maketh most godly & ghostly mention. For that corporal knowledge bowr lytle it profiteth, nay howe much it hurteth (if you do rest there and go no further) the mayster of al heuenly knowledge Christ declareth with very playne wordes speakinge of his owne flesche and bloude, saying: the flesche profiteth nothing at al: it is the spirite that gyueth lyfe and quickeneth. The lorde dyd speake playnly, nat meaninge anv other thing then he did with his mouthe speake and declare. To mannes iudgement what thing couide be more heuenly, more blessed (as it is in deede) than to haue ỹ body of our sauiour, forth wekes within our owne bodies, as the byrgin Mary had? But if ỹ she had nat knowen him in her spirite a lytle more perfectly than her corporal knowlege might haue gyuen informatiõ, forsoth it should haue profited her very lytle or nothinge: she

had

had ben no mete vessel, habitacle or man
sion place for that sacred body. But gy=
uinge credyte at the last, forsakinge her
owne reason and iugement, wherby she
coulde nat attayue to the knowledge of
God his wyl & pleasure, being of her selfe
counseled to ꝑ contrary by natural rea=
son, as by these wordes appeared. (Quo
niam virum non cognosco) I neuer had
fleshely knowledge and company with
man: I knowe nat what it meaneth: I
can nat tell, whiche way it shulde be so.
most lyke a playne, simple, and vertuous
mayden, felinge her spirites moued and
newe altered in het selfe (for the holye
Ghost wrought merueylously in her
and strongly) nature gaue place, reason
quaked, fayth reigned, so that to the wor
des pronounced by the Aungell. Thou
shalt conceyue. &c. she made nomore a do
but yeldinge her selfe vp cleane, as one
hauing no power of her selfe, answered
these wordes, here I am the handmayde
of the lorde, let the lorde do with me as
it shal please him. This worde whereto
Mary gaue credit and beleefe did get her
with chylde, this word was made flesh
this worde came into the worlde natu=
rally (sinne excepted). To this worde be
fore any thinge was, nothinge did gyue
place, to be made some thing, and of no=

thing al thing. To this worde if Adam had gyuen credit and beleke: by the wh che worde he was made and created, h had nat fallen, nor many more after him This worde the holy fathers frō Adam to Moises had nat writen, but declared and pronounced by the mouthe of God wherby they knewe God; and beleued God to be God, and the Messias to come To this worde Moyses gaue credyte, which was gyuen to him in the mounte in the tables of stone, writeen with the fynger of God, that he shulde gyue them to the people, that they might be his people, a people that shuld feare and loue the lorde. This word Moyses dyd wryte in the boke called the Deuteronomium. This worde the lorde commaunded to be in the handes of his people, and neuer to be left out of their handes, to be alway with them in al places, at al tymes, at their eatinge and drinkinge: ye and at their slepinge, hauing it for a pyllow to lay their hedes on, and in their iurneys to be their companion to comfort them to be their staffe to stay them and holde them vp. And finally in al their pastimes, to be their reioyse & delyte. This worde was harde of the people in the mounte, wherby they knewe God, by the whiche he woulde be knowen, and nat by any out

warde

ward vision, bicause partly oure flesshe and corrupt carnall nature can nat aryse vp into the mount to beholde the cleare glistering bryghtnes of his Godheade, and partly bicause they shulde nat wlude deceyue, and blinde thē selues with none outwarde apparance and similitude of thynges: to auoyde the great incouenyence of Idolatry, to be committed vnder any spiritual or godly colour.

¶ With this worde were all the Prophettes and godly kinges illumined and set a fier with the loue and knowlege of God vnto the tyme of the son of God be comming man, which declared thy word by mouthe and myracle, that therby he might be knowē perfectly what he was and is in dede. This worde had the disciples and Apostles committed vnto thē, with a speciall cōmandement, to declare this worde: nat theyr owne phantasies or imaginations: the worde I say of preching the Gospel to al creatures, that is to say: Repentance and remissiō of synne for Christ sake, the hope of our saluatiō, by Christ only and his merites.

This word the holy & most vertuously disposed Apostles moste faythfully putting in writting did leue behind them to our discipline and saluation, as witnesseth Paull, sayinge: the Gospell is the

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power of God to saluation of all them that beleueth, commaunding also vnder the payne of bytter curses, neyther to minisshe or plucke awaye, neyther to adde nor ioyne one worde or tytle to this worde: as John in the last of his reuelation sayeth. If thou wylt be so bold to enlarge his worde, adding any thyng to this boke of lyfe: wherto nothing can or may be ioyned, more than it is, or els to plucke any thinge from it, I do beare witnesse sayeth he, the lord shal encrease on the, the plages conteyned and wrytten in this boke, and for his boldnes: to take away any thing from this boke: the lorde shal take away from him his parte and portion out of the boke of lyfe, oute of the holy cytye, neuer to be partaker of any thing cõteyned in this boke. Against this worde our mortal enmy hath continuall warre and battayle, this is the castel which he goeth about to vndermine coueting to ouerthrowe it if he myght. Let vs wey the euerlasting being of God without begynnynge: al his power as muche as maye be perceyued by man, that he created the world, with al thing there in conteyned: that he sent downe his only begotten son (moued with compassion of our imprisonment and captiuitie) to set vs at liberty with ful saluation

tion, and what is there els, that is nat knowen by this worde. Consideryng then that lykewise as in our corporal bodies corruption and putrefaction commeth of corrupt matter, as sometyme the cause of corruption beinge without vs, by the corrupte infection of the ayre and poisonous sauours doth cause the inwarde partes to be infected and corrupted, sometyme the cause beinge within the body, as raw and indigested humors comming of yll dyet, of surfetinge, with other kindes of vnhoneste and inordinate ordre of lyfe, so proceding from corruption to putrefaction, from putrefaction to mortification and sleynge of the matter which is fyrst corrupted. Euen so the cause why we lacke the loue and feare of the lorde, is the want of the knowlege of God spiritually, wherby we shulde glorifie God, as Paul wytnesseth to the Romains. Yet muste there folowe an other cause why we knowe nat the lorde, and that truly is bicause we embrace nat him with our armes in his worde, bicause we do nat make mucke of him in his worde: bicause we kisse him nat with the mouth of our herte earnestly and hartely in hys most blessed worde, and so to folow him in lyfe with al pureneste and godlyneste of liuinge. What is the occasion of all

these our spiritual infyrmities, that we may lerne and know the oziginal cause and fountayne, that hereafter we may be preserued from this most poyson and pestiferus infectiō the better: being (as the prouerbe sayeth) ons warned and so half warned.

☞ He that was sometyme an Aungell the father of pryde, the olde enmy of god and man Sathā, the chyld of euerlasting wrath and dampnation: he (I say) whiche made to our sauiour many great promises and gay, if the lorde wolde haue fallen downe and worshipped him, of whom Sathan knew wel his head shuld be brokē: he worketh al this mischiefe, al our sorowes; he enuieth vs to be the chyldren of God, he wolde fayn haue vs to be as he is in extreme miserie: he plucketh from vs the lyuely, and most holsō fode of the soul: he knoweth that as our bodies beinge destitude of bodily sustenance cānot chose but dye, so the bodye of the soule, beinge without the heuenly and most comfortable fode of the worde of God of pure necessitie must perysshe. As a brist pryght scholemaister of helth answered. Wherfore is not only &c. Thys is our aduersary wel ware of: he knoweth vs power here weke and feble where the worde of God is in place.

Some

Some Antechrist therfore, lyke to him selfe muste he stirre vp and ordeyne (as he knowethe what maketh for his purpose) making and constituting hym as god in earth, lorde ouer al the worlde felowe and chekmate with God, forgyuer and holder of sinnes, hauing ye keies of Heuen and of Hell, nat beinge vnder any. but holding the heades of al princes vnder his gyrdle, crowned w the crowne nat of glory (as he wolde haue them betaken) but with the crown of the world of the flesshe, and of the Deuyl, aboue all potentates in power, hauing his power in euery kyng his dominiõ, more stronge than the most natural and lawful kinge them selfe, and for none other cause but to remoue frome the hertes of men thys stomblinge blocke the worde of God by his power, threatening and cursyng thos rowe his most wicked ministers, which shulde be the vpholders and defenders of this most holy and blessed worde, put tynge into princes heades that it is nat lawful: for the lay and common people, to meddle with the Gospels, with the secretes of God, to knowe the wyl of god, to knowe by whom they are created: by whom they do obteyne saluation and remission of sinnes, declaring many more greate inconuenyences and hurtes that

wyl folowe therof it they be suffered to haue it at lyberty, ascribing and imputing to the knowlege and reding of the worde of God, those thinges and dedes which are clene contrary to the nature of the worde of God, making the magystrates and rulers beleue that it wyll cause sedition, tumultes and insurrections in the common welth, O most cruel sect of vipers, whiche doeth shut vp the kingdome of heuen from men, neyther wyllynge to enter in your selfes, nor cõtent that any els shal, moste lyke vnto bãdogges, which lye tyed at the maungers nat fedyng of the hay that therin is, nor yet sufferinge the poore Oxe or Horse to eate and fede of it to theyr sustenaunce. What thing doth teache peace? but the worde of God. What preacheth tranquillitie in feldes, townes, cytyes: and realmes, ye thorowe all the worlde? but the worde of God. What meane the these wordes. Discite quia mitis et humilis sum. Lerne of me, for I am mek, lowly and gentyl. Also peace be with you, loue you one an other, as I loued you, in this men shal know that you be my disciples. What thing sheweth forth true obedience of subiectes vnto theyr louinge kynges but the worde of God, which declarethe to vs, howe obedient, howe subiect our

mayn-

mayster Christ shewed himself vnto Cesar, sayinge to Peter: let me se the coyne and stampe of Cesar, knowledgynge and alowynge therin, and also confyrmyng the auctoritie of princes, commaundinge also to gyue, pay, and rendre vnto Cesar all that doth belonge to the emperyall crowne and dignitie of the Emperoure. What doth Paul teach in commandinge vs to be, obediente to kinges and magystrates, addinge therto a cause of oure necessary obedience, declaringe that he is not ordeyned of man but of God, as the hygh minister and officer of god, and that he beareth nat the swerd in vayne. Paul also which commaundeth ꝑ lawes to be kept, teacheth nat disobedience.

¶ What place of the Gospels and Pystles is nat euery where full of al maner of obedience. Of the sonne to the father: the seruant to the mayster, with lyke exhortations vnto the maysters & fathers towardes theyr seruantes and chyldren. This geare is farre from rebellinge, frō seditions, from risinges and insurrections. Yet these hell houndes be nat ashamed, to report, belye, and sclaunder most shamefully the holy worde of God, beastyng most false witnes agaynst it, for to dampne it, to burne it, to hange it out of the way, that theyr mayster Sathan may

haue full swey and rule in the hert of mā which is the seate, house and temple of God. Such as these be, are fyrst traytors to God, and after to theyr princes and kynges. For it standeth nat with reason nay it is impossible, that ye or they shuld loue theyr kinge hartely, which loueth nat God, which taketh part with Antechrist. They theyr owne selues be those persons which wolde haue seditions wrilinges and insurrections of the cōmōs and other heades, to the mayntenyng of the kyngdom of Sathan. For I doubte nat to abyde by it, that where the worde of God is, there can be no such disobedience, no nor mistrust of subiectes. But where the word of god is nat, there loke for no maner of goodnes, no kind of vertue, none obedience or loue, but for feare nat from the hert, but from the tethe forwarde, laughing as the Hare, which hāgeth on the saddle bowe, amonge them is the Deuyll with all his whole bande and rable. Example we hadde nat many yeares past when Sathan his minister Antechrist, with his retinue of Monkes Fryers, and other of his chapleyns had thought to haue stroke a great stroke in this realme to ꝑ better bringing of al the whole comunaltye of the said realme, if the most mightie hand of the lorde hadde

nat turned all they; cogitations vppon
they; owne neckes. I wolde they shulde
answere me whether the wo;de af God
was the cause of the insurreetion in the
no;the ye o; nay. If they be choked with
this demaunde, I wyll go a lytle mo;e
nere vnto them, to se if they cā scape any
way, by any honest answere and excuse
but that they shall be founde lowde and
shameful lyers against god, Which part
was the fy;st mouers and sty;rers of thy
most lamentable insurrectiō (if the lo;de
had nat set his fote in) the laytie o; the
spiritualtie of the no;th partes. If they
wyl put it from them, and laye it on the
lay mennes shulders, I wyl answere the
and say that the cause of the seditiō was
nat the lay cause but the spiritual cause
(as they cal it) fo; to mayntayne and vp-
hold they; vngracious power, kingdom
and dominion, and that the lay men
were but ministers of they; fury & mad-
nes, prouoked by them with most false
persuasions. Wherfo;e they most iustly
suffered nat lyke trayto;s, but trayto;s
in dede. If it was nat the poppyshe cause
o; cause of religion (as they do cal it) in
the defence of they; sodomiticall monas-
teries, and mayntenance of the most stin
king & proud Babilon wt the great cro wn
ned whoze and al her harlottes, fo; what
cause

cause dyd they? chalyces, crosses, pyckes of syluer and golde (which no lay o? p?o phane seculer man myght touche fo? the holynes therof, but nat to holde & good to commyt treaso̅ with them: lye so faste about to the mayntenance of this greate euyl: with al they? cattel, as oxen, shepe, and grayne also, that no thinge shulde lacke to the furtherance and settinge fo?=warde of so euyl and deuelysh a purpose The badge and token that they? soudy ours did were on they? backes & b?estes fo? a knowledge, and in they? standerde was it nat the signe of the fyue woundes of Ch?ist, in token and significatio̅ that they? rysynge was in the ryghte of the churche. Then must you confesse that ? spiritualtie there being, was the whole cause of that tumulte and sedition, howe soeuer the po?e laytie did beare ? b?ont (nat vnwo?thily) fo? consenting and ayding of they? treason. But such hath ben alway the p?actice of Antech?ist and hys true shro?me seruauntes, to set kinges & kinges togyther by the eares, & to stir e the commons against they? kynges pluc king they? owne neckes fo?th of the hal ters, they haue wayes inoughe to shyfte fo? them selfe. Yet they wyl and affy?me that among them only both and must re=mayne the wo?de of god, which hath no

thing

thing to do with any such matter, no nor yet can nat, nor wyll nat be, where anye such feates be vsed and practised. For cõmonly where the word of God is absẽt, there wãteth no kind of mischiefe, there is styrring & mouing of hatred, betwene the subiects and rulers. This is the practise of the Deuyl in his ministers. This was the practise of Augustin, the legate of Sathan his minister Antechrist, with whome al kinde of Abhomination was brought from Rome the seate of all iniquitie into Englande, takinge at ỳ tyme this noble realme so great infection that it could neuer sence be thoroughly purged

Was it not with good his worde, that this Augustine caused a thousande fiue hundred godly and true preachers to be slayne in one day? was not this the practise of the holy shrined traytour Thomas Becket for the church right? what shamfull contumelise and opprobrious despite hath diuers right noble and godly kynges of this realme, at the handes of these wicked kyndes perforce sustayned, and glad ỳ they might so scape with no worse turne? What shulde I remembre that godly kynge Iohn: whiche for the loue he dyd beare to the lorde: and ardent desire in setting forth of his gospel: was he not after most shamful hãd-

Irnge

lyng at the last with poyson depriued of his lyfe? what cloke? what coloure had they to bleare the commons eies: but only that thyng which they thought shuld please the commons for their poore bellies sake: saiyng nay, beliyng and most falsely sclaunderyng the kyng: that he went about to bryng in & to make suche a derth of corne, as was neuer seene nor harde, with extreame famyne and hunger into the realme. Howe long shuld a man stande in rehersyng all the practise of antichrist prelates? How many kynges. Ir. or. IIxx. yeres paste durste ones open their lyppes agaynst these holy seruantes of god: but they wold haue watched one tyme or other to haue displeased them, that it had ben lesse peyne and displeasure for the kynges and head rulers to haue had open warre with any other forein prynce: and lesse harme also for the commons: than to haue angred but one of the least of this most vile generation of Antechrist. These are good and sufficient warnynges for the kynges and head rulars, to trye theim well, whether they be of Antechrist stocke ye or nay: before they suffer them to be to bolde or to nere about them, for they cā not chose but practise their malice, their poysonous nature in so whot and ranke

Dyd not within this fewe yeres a sorte of pyld freers obteyne a comaundement from the bishop of Rome, with a curse agaynst theyr owne naturall and righte kyng, which now dothe reigne in Portingale, for not fulfyllynge his fathers wyll in buyldynge of theyr monastery, for a sorte of sodomites (which is made all to gether of the feyrest and fynest marble that maye be) compellyng their ointed king and heade to perfourme it? wher dyd they euer reade this in Paull or any other of the apostles writinges. And yet for all that they haue the worde of God with them, they be also of the spiritualtie. Wherein they do make no leasinge. For there is .ii. kindes of spiritualtyes: that one is of God, that other is of the Deuyl. The Deuyl is a most dampnable spirite, worcking spirituallye, by his spirituall members. The Deuyl also hath his church. the Deuyl hath his spirituall ministers as wel as God, the Deuyll hathe his commaundementes as well as God and this is the principal and fyrst of his commaundementes, nat to suffer ꝑ word of God to reygne in the hertes of men.

¶ What token can you haue more euydent, more plaine to spye and know a bishop, an Archdeacon, a Deane, a Person a curate of his church, than when you do

here

here him preach & teache the commande
ment of his mayster ꝓ Deuyl, ꝓ the worde
of God is nat to be hadde in the mother
tonge, is nat to be common among al me
as though the benefites of Christ perte
ned but to a fewe in nombre, and nat in
generally to al men. Such persons when
you do heare on this maner teachyng,
streyght way marke him vp to be of Sa-
thans church, and one of his chapleyns
be he Archbyshop, or Bysshop, Suffrigã
or Archdeacon, Deane, Persone, or pore
Curate. We haue a saying in our mother
tong. Thou shalt neuer make me beleue
that thou louest me, when thou doest
take my meate frome me. It is in dede a
token of very smal loue. Howe lytle the
are they our frendes, nay howe muche
de they the enemyes both of God & man,
which do robbe our soules, bought with
so deare a price, taking the word of God
from the people, which is the ryght fode
of the soule, and the only preserue frome
al corruption,

¶ This great enormitie and abuse, or
rather the great sclaunder of soules, the
kinge his excellent maiestie, which late
reygned of moste godly and happy me-
mory perceyuyng (beinge taught frome
god aboue): What a sorte of rebellious
conspiratours, of god his enemyes Ante

christes

chzistes disciples and ministers, with the name and most falsly vsurped power of Antechzist him selfe: dide his grace, (naye god in him, for it passed mannes power) as it were in a moment of tyme to be compared to so great an act, swepe awaye and shake! cleane for the of hys realme and dominion. Howe manye of chs did rather chose to be hãged, drawen and quartered quicke, then (forsakinge the cõmon tyrant of al the wide worlde) to cleue vnto they? most natural & louinge king. What thing was thought among them to deare, for that bloudsucker and foule killer? and with they? owne king wolde scant fynde in they? herte to part with a good wyl with ỹ paeyng of they? nayles: if they thoughte it myghte haue done him any good in p?euayllinge a= gainst his enemies. They? abominacion and deceytfulnes perceyued: his grace commanded the blessed worde of god to be set at large for all men, nat withoute great struggelinge and reistence of the sede of Antechzist: howe hath this word sence that tyme ben tost from post to pil ler, from the west ende of the church, to the east, from the north to the south, frõ the body of the church, to the quere. and at the last was glad to skyp for the of the church dore, or to be hydde in the vestry

for feare of tearing al to peces or burning What greuous complayntes hathe bene made against it, how the worde of god hath let god his seruice to be song, in a tong. that neyther the singers nor the hearers vnderstode or were the better for. I know a certayn cathedral church in Englande, of no smal rentes and possessions, replenished and adourned with al kinde of goodly ornamentes, lacking neyther prpynge nor syngyng, a temple worthy to be (as it is) the seate of a Bishop, called saint Augustins of Bristow in the which for the space of. xx. mõthes after they had expresse commaundement by the kiges maiestie, which is in glory a man mighte haue sene Poules steple stande vpon the hyghe aulter, as sone as the bible in the church, or any part there of. So greate is the fauour that they do beare to the worde of god, so good is the example that they do giue to the poore parysshe churches, which are in dede, much better disposed than those which shulde be the chefe lanternes of lyght. These men do set forth the worde of god gaily. These men didde set so muche by theyr kinges commaundemente, that neyther for feare and loue of God, nor for feare of breaking the godly commaundement of the kinge, coulde finde in their herte

to suffer it to be in the sight of his people
If there shulde be a commaundemente
that the people (for satisfaction and pen
nance, bicause they haue committed ydo=
latry) shulde sette vp on euery of theyr
seates an ymage of this or that, with cer
tayne candels before it, to knele downe
before it at certayne tymes, to kisse and
lycke it, to saye certayne prayers to it.
What lokyng and totinge: what prieng
and spyeng shulde there be: what diligēt
obseruation, who did obserue: who did
neglect this pennance. Euery one of An
techrist his byrdes woulde haue had here
in as many eyes as euer had Argus, they
woulde neuer haue slept, some shulde al=
way haue ben waking. But against this
moste sacred and blessed worde of God,
howe malicious they be, howe spitefull
and with what tyrannye they do perse=
cute those whom they know to embrace
this worde, it maketh christian mennes
hertes bleede to see it. They haue shutte vp
this worde frome the poore, and handye
craftes men, as though they had no soules
permitting it to ryche and great landed
men, wherin is a great point and pece of
theyr leger demayne and craftye iugge=
ling to be noted. They do shut and locke
it vp frome the poore, bicause they be al=
way moste redy to receiue it, they do giue

and graunt it to the ryche, nat that it shulde be set forth the more fruitfully by them, but for .ii. other causes whiche they do kepe close within theyr owne bosomes to themselfe, that one is, knowing that the most part of the ryche sort ar so choked vppe with this worlde, and the care therof, that they passe nat for it (which maketh well for theyr purpose) that other cause is, if any of the ryche do receyue the word thankfully, kupwieging the benefites of God, yet they wyl be afrayed to professe it openly, for daunger they shulde be entrapped with the losse both of theyr bodies and goodes.

¶ These be the practices of the prelates of Antechrist hys church to suppresse and put downe the worde of God, that Satan his kingdome myght florishe. God therfore declaringe his manifolde benefytes and vnspeakable loue toward this realme, in the stede & place of that noble kyng deceased, nowe restynge in the bosom of Abraham, hath sent downe to vs a lytle Dauyd to breake greate Golpath his heade with the stone of the worde of God, to ouerthrow on the heades of the inhabyters vpon and proude Babilon, nat leauing one stone vpon a nother standing but to burne it all to pouder, with hys stone and wyld fyre. And in the stede

therof

therof to buylde vp a newe the temple of God, to sette forthe the right honor and glory of God, that we appere nat vnthankfull to him for the preseruation of thys our yonge kyng from the handes of his mortall enemyes: which, lokinge and gaping for a day, which shulde haue ben to vs blacker then any pytche, more bytter then any gall: were most luckely (we may say) deceyued & made frustrate of theyr hope.

¶ We nede make none other rekenynge but that his grace was deliuered & plucked out (by the myghty and strong hand of God) forthe from betwene the iawes and sharpe tethe of the Lyon, at ỹ houre when his cruel enemies were taken and dystroyed, beinge as greate a myracle wrought by God in his grace, as was ỹ deliuerance of the chyldren of Israel in the reade Sea from the tyrranny of Pharao. ¶ The lorde requyreth againe for his manifolde kyndnes, no golde nor syluer nor any other kynde of worldly treasure but a thankful hert, a knowledge of hys godly wyl: open confessinge of his benefytes before al the worlde.

☞ ¶ The lorde rebuked the chyldren of Israel for theyr vnkyndnes in forgetting and nat hauinge in mynde theyr deliuerance from the captiuite in Egypt, and

frome

from the tyranny of Pharao.

¶ Your good lordship can do no better seruice to the lorde, than to set his moste blessed worde, most purely with al sincerite sette forthe in his owne nature and kynde. It is youre grace his office and duety to se that it be done in dede: for as muche as it hath pleased God to cal you to so hyghe administration and gouernance. This is one of the tytles pertayninge to the crowne of England: the defence of our fayth: whiche consysteth in seynge the worde of God rightly ministred, and truly broken vnto al the kyng his graces highnes most louing subiectes: as your grace alway hathe declared your selfe most earnestly affectioned thereunto, and so to procede to the honor and glory of God. Then shal Sathan be banyshed with his adherentes and cõmissioners forth of this realme.

Erasme nat progyther o the Bysshoppes.

¶ Then shal the worde of God florishe and bryng forth goodly fruyt, that is to say, the rygh̃te knowledge of god and of his benefytes, a perfect loue and feare to offende his heuenly maiestie with godly liuing accordyng to his wyl and pleasure. Then wyll he leste his worde be amonge vs: to the cõfort of our soules, and honeste conuersation of oure lyfe. This worde is the way: the truthe: and

the

the lyke: who that doth nat go this way goeth forth of the way and is deceyued. Who that teacheth any other doctryne teacheth nat the truth, but false doctrin and lies, who þ seketh any other life can nat mysse but fynde most terryble death. Let vs therfore kepe this truthe, and we shall nat erre in opinions: lette vs kepe this ware and we shall nat be deceyued of oure iurney. Let vs leke after this lyke: and we shall nat fayle but fynde it, to the only honor and glory of the lorde, who be praysed for euer worlde without ende

AMEN.

Domine saluum fac Regem.

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